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GANGA CULTURAL DOCUMENTATION

Architectural Listing of Bhadohi & Chandauli District



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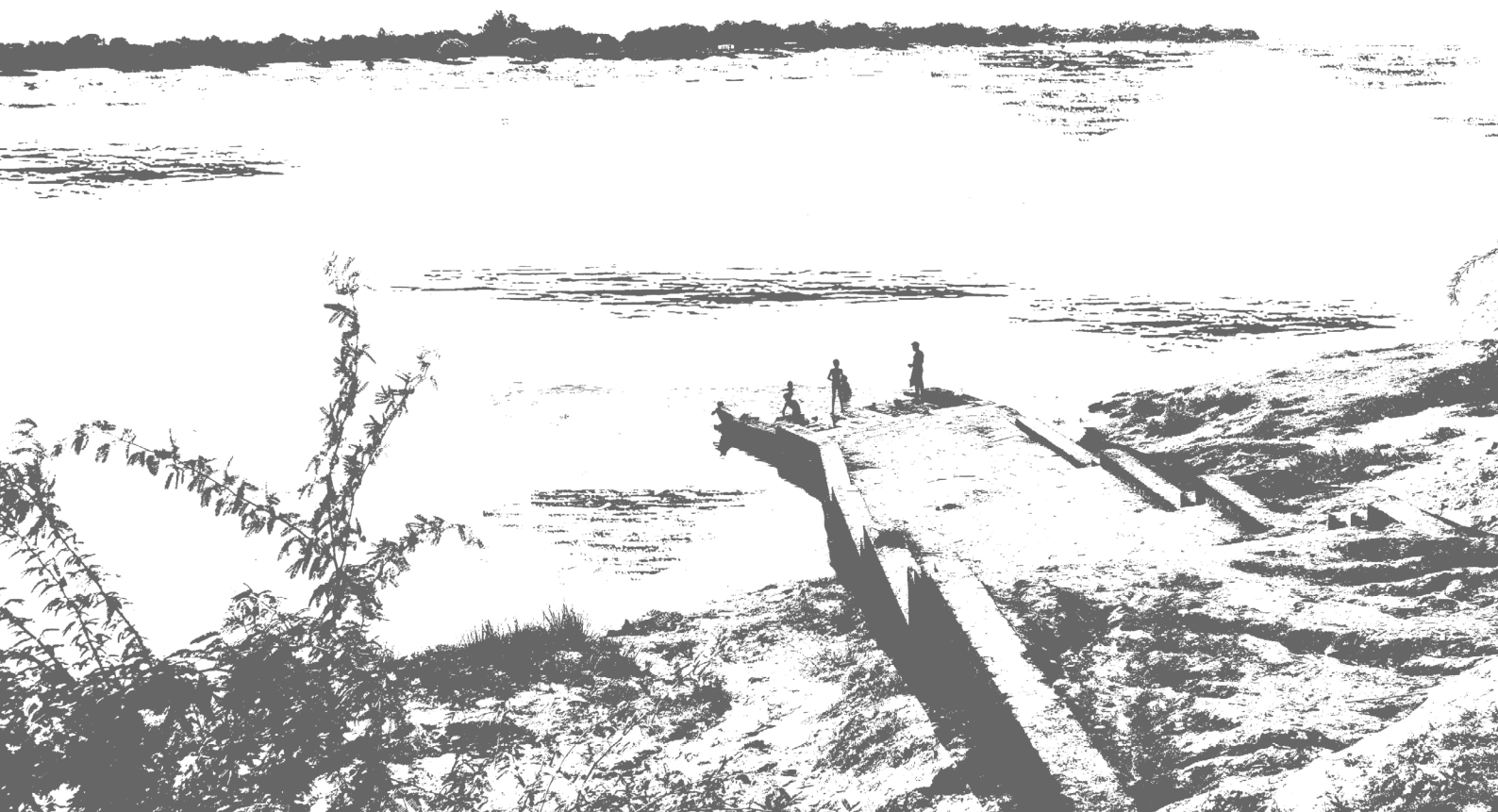
GANGA CULTURAL DOCUMENTATION

BHADOHI & CHANDAULI DISTRICT

NOVEMBER 2019



ARCHITECTURAL HERITAGE DIVISION





PREFACE

National Mission of Clean Ganga (NMCG) under Ministry of Water Resources, River Development & Ganga Rejuvenation has commissioned Indian National Trust for Art and Cultural Heritage (INTACH) to document “Cultural Heritage along River Ganga from Gaumukh to Ganga Sagar”. The scope of work is to identify and make inventories of the tangible and intangible Cultural Heritage properties found within 5 kms on each side of the River Ganga.

Responding to the geographical, topographical and cultural diversity of the entire stretch, we have divided the stretch into three parts. The first part is from Gaumukh to Haridwar, the second part is from Muzaffarnagar to Katihar and the third part is from Malda to Ganga Sagar. Listing is done under three categories. They are Natural Heritage, Architectural Heritage and Intangible Heritage. Accordingly three teams are working to cover the three aspects of Cultural Heritage. Architectural Heritage Division of INTACH has been assigned with the work of listing the Architectural Heritage.

In this report we are documenting the Architectural Heritage of Bhadohi and Chandauli Districts of Uttar Pradesh. These two districts were a part of Varanasi until late 20th century. The number of heritage buildings in both the districts are few. Therefore one report is prepared which covers the listing of both the districts. These two districts lie on the second part of the stretch. A group of Architects headed by a Conservation Architect conducted the survey in August 2019, listing a total of 20 structures within the district, including 10 in Bhadohi and 10 in Chandauli. The report includes the listing of the two out of three tehsils in each district, as they lie within an offset of 5kms on either bank of the river Ganga. The report includes a proper understanding of the various typologies, their evolution, architectural appreciation and a complete list of all the buildings. The district, Sant Ravidas Nagar, is referred to by its ancient name Bhadohi in the report.

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1. Introduction

1.1 Bhadohi District

Bhadohi, now known as Sant Ravidas Nagar, lies to the west of Varanasi. It covers an area of 1015 sq. kms¹, stretching across 85kms along the western bank of Ganga. The district got its name from the Bhar tribe, who ruled over Bhadohi from 12th to 14th century A.D. The region was earlier a part of Mirzapur district, and later became a part of Varanasi. On 30th June 1994 it became a separate district of Uttar Pradesh². Bhadohi is commonly known as the 'Carpet City' due to its 400-year old tradition of carpet-weaving.

Although Bhadohi may not have a rich cultural or ecological significance, it is famous for its religious association with the epics of Ramayana and Mahabharata. It is believed that Sita, Lord Rama's consort, stayed at the Valmiki ashram when she was pregnant with Lava and Kusha. This place is frequently visited by various pilgrims. Sitamarhi is another important place in the region, where Goddess Sita went back into the earth³. There are also legends about the Pandavas who took shelter at Semradhnath, after escaping from Lakshyagrah through a tunnel.

Bhadohi is divided into three tehsils – Aurai, Bhadohi and Gyanpur, with the district headquarters at Gyanpur. The study area, within the limit of 5kms from river Ganga, includes the tehsils Aurai and Gyanpur. A small portion of Aurai tehsil falls within the area of study, and no significant historic building was found in this area. Bhadohi, located along the western bank of the river, has religious, historical and architectural significance. It comprises of temples, ashrams and ghats, built over ancient sites, which attracts tourists from all over the country.



Figure 1 Men bathing at the Kalinjra Ghat along river Ganga in Bhadohi (Source - Primary survey, as visited on 15th August, 2019)

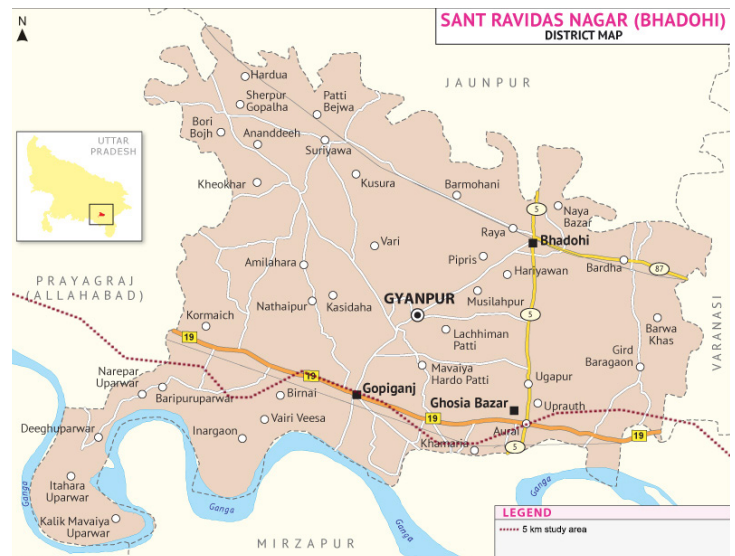


Figure 2 District map of Bhadohi, to the north of river Ganga. (Source - Primary survey, as visited on 15th August, 2019)

1 Directorate of Census Operations, Uttar Pradesh, Census of India 2011 – District Census Handbook, Bhadohi (Sant Ravidas Nagar), accessed online on 26th November 2019 at <http://censusindia.gov.in/2011census/dchb/0967>

2 Shodhganga, Chapter 3, Historical Background of Bhadohi Carpet Industry, accessed online on 26th November 2019 at <https://shodhganga.inflibnet.ac.in/>

3 *ibid*

1.1.1. Gyanpur Tehsil

Gyanpur Tehsil is the headquarters of the Bhadohi district. It covers the south-western area of the region. According to the Census Data of India 2011, it has the highest number of inhabited villages within the district, accounting to 385. The tehsil, along river Ganga, finds its mention in Ramayana, where Sita, the daughter of *Bhumi* (earth), stayed at Valmiki ashram when she was pregnant with twin sons. It is believed that Rama had abandoned her, as his kingdom questioned her chastity. When Sita went back to Lord Rama, she was asked to go through another agni pariksha (test through fire). Sita, out of humiliation, requested the earth to open up so that she could end her life by entering the earth, from where she was found. At that moment the ground cracked open and *Bhumi* emerged to take Sita back. This place is marked by Sitamarhi along the riverbank. It is frequently visited by the pilgrims, who travel through the Vindhyachal range in Mirzapur.

Gyanpur tehsil is spread across plain land, which is mostly covered in agricultural fields. These fields are interspersed with several wind mills and brick kilns. The settlements along the river comprise of mud houses. The two most important landmarks of this area are the Valmiki ashram and Sitamarhi.

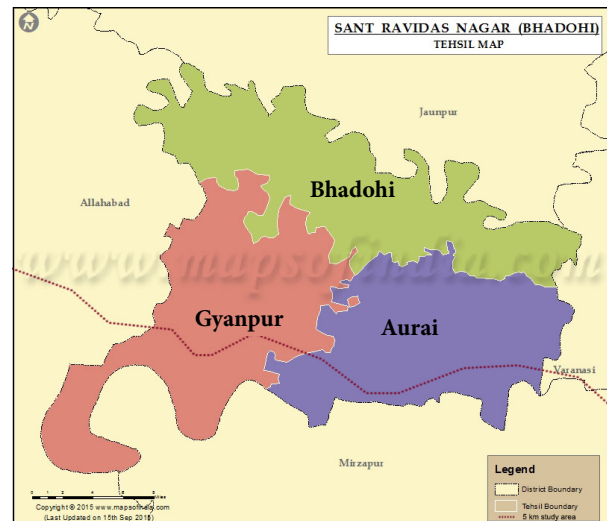


Figure 3 Tehsil map of Bhadohi - Gyanpur, Aurai, Bhadohi. (Source - <https://www.mapsofindia.com/>, as accessed online on 26th Nov., 2019)



Figure 4 Thatched roof hut in Bhadohi, along river Ganga. (Source - Primary survey, as visited on 15th Nov., 2019)

1.2. Chandauli District

Chandauli is a district in Uttar Pradesh which lies on the east of the state boundary. Adjacent to the district of Varanasi, this region is situated to the south of the holy river Ganga. The history of Chandauli dates back to that of Varanasi. It used to be a part of the Kashi Kingdom, formed during Bharatvarsha. In 1997 it was constituted as a separate district. Its name is derived from Chandra Shah who belongs to the Barhaulia Rajput clan.¹

Located adjacent to the holy city of Varanasi which is the oldest continuously inhabited city of the world, Chandauli also has a rich historical and religious significance. The region is interspersed with numerous brick strewn mounds and ancient relics.² It is believed to have been the birthplace of the Aghoreshwari saint Shree Kinaram Baba. He was a dedicated follower of Vasihnavism, Shaivism and the Shakti faith. He spent his entire life in the service of mankind.

¹ Government of India, Ministry of MSME, District Industrial Profile of Chandauli district, as accessed online on 26 November 2019, at <http://dcmsme.gov.in/dips/DIP,%20CHANDAULI%202209x.pdf>

² Government of Uttar Pradesh, Chandauli District, as accessed online on 26 November 2019, at <https://chandauli.nic.in/history/>

The district of Chandauli is divided into three tehsils – Sakaldiha, Chandauli and Chakia. Chakia is known to have the highest number of inhabited villages. The lowest number is in Chandauli tehsil. The district is also well-known for its ancient site of Baluwa, where the river flows from east to west. Another ancient site within the district is Hetampur, where the Fort of Hetum was built.³ Out of the three tehsils, only Chandauli and Sakaldiha lies within 5 km from the edge of the river..

1.2.1. Sakaldiha Tehsil

The tehsil mostly comprises of uniform plains, barely interspersed with water streams. It has an ancient history which is revealed by the site of Baluwa where the river flows from the east to west. A grand festival of Pachhim vahini ka mela takes place annually within this village. People from all over the country visit to take a holy dip in river Ganga. Sakaldiha is also known as the birth place of the Aghoreshwar saint, Shree Kinaram Baba. Therefore, the tehsil attracts various tourists and pilgrims, who travel mostly from Varanasi. Sher Shah Suri built various resting stops and rauzas along the Grand Trunk Road, located at Sakaldiha. Most of the settlements that exist within the tehsil today are rural, with a total of 150 inhabited villages.⁴ These settlements are planned along streets that directly lead into Varanasi in the west.

1.2.2. Chandauli Tehsil

The Chandauli tehsil is located to the south of Sakaldiha tehsil of Chandauli district. It comprises of the least number of inhabited villages in the district, as per Census 2011. However, it is the largest tehsil as per the geographical area, within the district. Chandauli showcases a different kind of landscape from that of Varanasi. This zone is demarcated as ‘Padao’. Mughalsarai, one of the oldest railway stations in India, is located in Chandauli. A European colony was built during the British rule in the region, for the railway staff.



Figure 5 Shri Sadhguru Adhoracharya Baba Kinaramji Janmstal at Chandauli (Source - Primary survey, as visited on 17th August, 2019)



Figure 6 The railway headquarters at Mughalsarai, built by the British. (Source - Primary survey, as visited on 16th August, 2019)

³ Government of Uttar Pradesh, Chandauli District, as accessed online on 26 November 2019, at <https://chandauli.nic.in/history/>

⁴ Directorate of Census Operations, Uttar Pradesh, Census of India 2011 – District Census Handbook, Chandauli, accessed online on 26th November 2019 at <http://censusindia.gov.in/2011census/dchb/DCHB>

2. Geographical Setting and boundaries

2.1. Bhadohi District

Bhadohi is located at 25° 23' N and 85° 34' E, between the holy cities of Prayagraj (in the west) and Varanasi (in the east).¹ It is situated on the north of Mirzapur district, east of Allahabad, west of Varanasi, and south of Jaunpur district. The district is mostly spread across uniform plains with a general slope towards the river Ganga. During ancient times it comprised of small, natural water channels which contributed to the drainage of the region.

Located along the riverbank, the district has a rich fertile soil, ideal to grow wheat and rice. Alongside, *Chana*, *arhar* and *urad* crops are also commonly grown in the region. Lying within the Ganga plains the district comprises of *Khadar* soils, along with alluvium. Therefore, the agrarian activities majorly contribute to the economy of Bhadohi. Forests and mango groves occupying 30% of the total area of the district. The remaining part majorly lies barren. The two major rivers, apart from Ganga, to cross the region are Varuna and Morwa.²



Figure 7 View of Ganga from Valmiki ashram. This is the spot where Valmiki found Sita and asked her to take shelter at his ashram. (Source - Primary survey, as visited on 16th August, 2019)

2.2. Chandauli District

Chandauli District is located 30kms to the east of Varanasi. It is linearly spread along eastern Uttar Pradesh. It shares a boundary with the state of Bihar. Covering a total area of 2541 sq.km., the district is located in 24°56' to 25°35' N longitude and 81°14' to 84°24' E latitude.³ The district is located to the south and east of river Ganga, and to the west of Karamnasha river. It has uniform plains and undulating plateaus, with an evident slope towards the north. The geographical topography of the region transforms from plain Gangetic plains in the north to a high, undulating plateau in the south. The region is divided into three geographical forms – Chakia Plateau, Chandauli Plain and Ganga Khadar. These divisions have been made on the basis of the geology, soil, topography, climate and natural vegetation.

¹ Shodhganga, Chapter 3, Historical Background of Bhadohi Carpet Industry, accessed online on 26th November 2019 at <https://shodhganga.inflibnet.ac.in/>

² *ibid*

³ Government of India, Ministry of MSME, District Industrial Profile of Chandauli district, as accessed online on 26 November 2019, at <http://dcmsme.gov.in/dips/DIP,%20CHANDAULI%202209x.pdf>

1. Chakia Plateau

The Chakia tehsil is located on the southern part of the district, below Chandauli tehsil. It is separated from Chandauli through a 100m contour line. The Vindhyan range from Madhya Pradesh, via Mirzapur, extends to this region. While there is a variation in the slope of the plateau, it is mostly directed towards the north. The maximum height recorded for the plateau, within the district, is 300m. It is interspersed with several water features, including the river flowing from the south to the north, the Deodari waterfall, and rivulets of Karamnasa. To the north of this region there are mostly plains, comprising of canals. The soil in this tehsil is fit for the cultivation of paddy.⁴

2. Chandauli Plain

The Chandauli plains cover the tehsils of Chakia, Chandauli as well as Sakaldiha. The region is mostly uniform, with the central region relatively higher than the surrounding areas. There are barely any natural water features within the plains, with the exception of the Chandraprabha and Karamnasa rivers. They drain towards the north-east from the south, into river Ganga. The plains falling within the Chandauli region are relatively lower than the other tehsils due to which water logging is experienced during Monsoons. The soil cover of the region is mostly alluvium, which promotes an agrarian economy. The small-scale man made canals throughout this area also contribute to the irrigation system.⁵

3. Ganga Khadar

This is found in the northern region of the district, along river Ganga. The soil in this region is fertile which promotes crop cultivation. This area is devoid of pucca roads. Ganga khadar covers a narrow patch along the riverbank, with a gradual slope towards the river, on the north. The soil is mostly alluvium and dun gravel. The khadar soil restricts the cultivation to rabi crops. The region is interspersed with primarily natural levees, dead arms of the river and sand bars.⁶

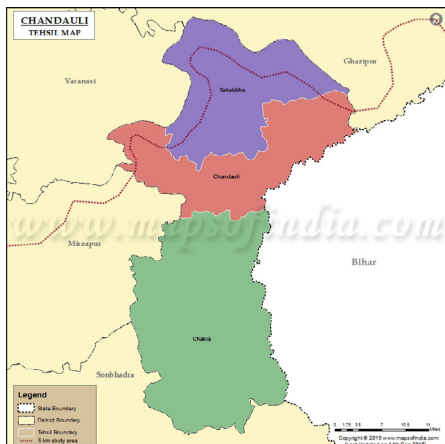


Figure 8 Tehsil map of Chandauli - Chakia, Chandauli, Sakaldiha.
(Source - <https://www.mapsofindia.com/>, as accessed online on 26th Nov., 2019)



Figure 9 Devdari Falls in Chandauli.
(Source - <http://upbusinessmedia.com>, as accessed online on 26th Nov., 2019)

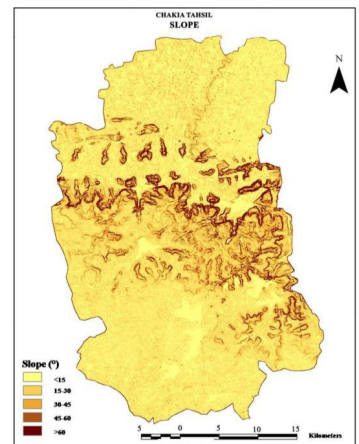


Figure 10 Map showing the physiography and slope of Chandauli.
(Source - <https://www.researchgate.net>, as accessed online on 26th Nov., 2019)

4 Government of India, Ministry of MSME, District Industrial Profile of Chandauli district, as accessed online on 26 November 2019, at <http://dcmsme.gov.in/dips/DIP,%20CHANDAULI%202209x.pdf>

5 *ibid*

6 *ibid*

3. Significance of Ganga

All ancient civilizations developed along a water source, whether a lake, river or sea. These water sources proved to be essential for survival. Apart from contributing to the trade and commerce, they also proved to be sacred to various communities. Ganga is the holiest river in India, which flows through northern and eastern region. It has immense cultural, historical and religious significance. Various kingdoms thrived along the riverbank due to its economical and religious importance.

River Ganga originates from Gangotri glacier in the Himalayas, meandering through the plains and merging with the Bay of Bengal in the east. It covers a stretch of 2510km, flowing from the north to the east. The river is a result of the confluence of two rivers -Alaknanda and Bhagiratha at Devprayag. The sacred waters of Ganga are believed to help the deceased attain transcendence and salvation, and hence she is considered a goddess. Legends have it that the torrential flow of the river had the power to destroy the earth. Thus, she descended through the thick locks of Lord Shiva, meandering with a calm flow.



Figure 11 Ganga river formed by the confluence of Bhagirathi and Alaknanda at Devprayag.

(Source - www.youtube.com, accessed online on 15th August, 2019)

3.1 Bhadohi District

Historically, Bhadohi was a part of Varanasi, which contributed to its evolution over the years. The district does not have a significant association with the river. However, due to its location between the two pilgrim cities – Allahabad and Varanasi, it is associated with high religious importance. The socio-political and cultural evolution of Bhadohi is attributed to river Ganga, as the two holy cities on either side of the district prospered along the river bank. Also, the mythological reference of Ramayana to the city, and its location along the river, led to the settlement of various villages along Ganga.



Figure 12 Workers cleaning a hand-made carpet in Bhadohi.

(Source - <http://www.theasian.asia/archives/69068>, accessed online on 27th November, 2019)

Ganga after the Sangam at Allahabad enters into the district of Bhadohi. It passes through the southern side of the region, entering Varanasi in the east. The river was a major source of trade and commerce among various kingdoms during ancient times. This led to an increase in the import/export of Bhadohi, which in turn led to the flourishing of the Carpet-weaving industry.

3.2 Chandauli District

Along with Bhadohi, the district of Chandauli was also a part of Varanasi, due to which it has high religious and cultural significance associated with Ganga. The district is frequently visited for Kinaram Baba, who was a devoted follower of Lord Shiva. Shiva brought Ganga to the earth, as she descended through his thick locks to touch the ground with a calm flow. Various temples were built along the river bank, dedicated to the lord.

Chandauli district is an extension of Varanasi, and it lay along the silk route of India. The river, therefore, acted as a means of communication. It contributed to the trade and commerce throughout the country, which attracted various kingdoms to settle within the region. The British also settled within Chandauli along with Varanasi. They established the Mughalsarai railway station, which is one of the oldest in the country. The railway promoted trade and therefore Chandauli became a major administration centre. The district is also interspersed with multiple streams, canals, tributaries and lakes which are directed towards river Ganga on the north.

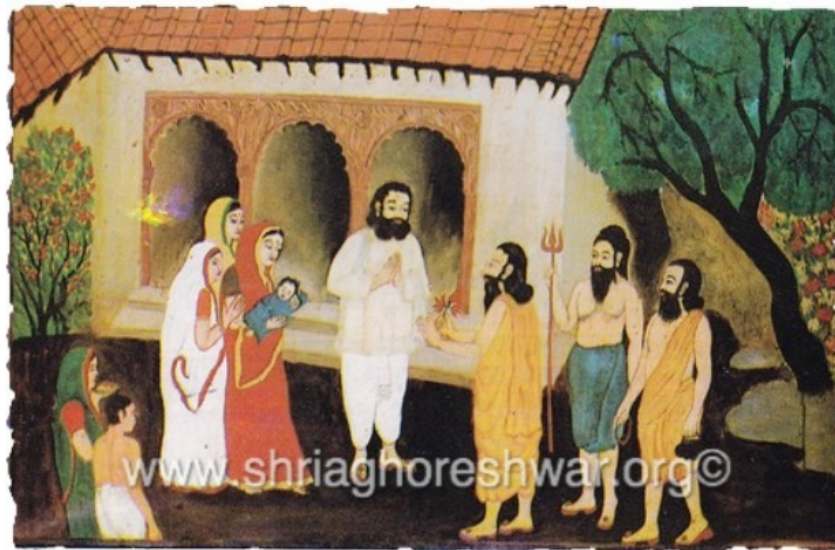


Figure 13 Kinaram baba as an infant, visited by Shiva, Shakti and Vishnu.

(Source - <https://www.shriaghoshwar.org/en/shri-kina-ram-baba-2/>, accessed online on 27th November, 2019)

4. Ganga and Historical Evolution of Bhadohi & Chandauli

4.1. Bhadohi District

The present district of Bhadohi comprises of high religious and cultural importance due to its location along river Ganga, and its mythological reference to Ramayana. It lies mid-way between Allahabad and Varanasi, due to which various rulers visited the region. The district has multiple layers of history which led to its development and evolution. The remains of several ancient civilizations within the region, recorded evidence of the Mughal rulers, and the reign of different dynasties define the cultural identity of the district.

Origin of the name : Bhadohi

The district was known as Anandvan, Saghnavan or Kanchanvan during ancient times. Today, it is commonly known as Bhadohi. Excavations within the district revealed the existence of the Bhar tribe during 12th century AD within the region. It was named as Bhardohi, after the forest tribe. Later, the Bhars were overthrown by the Monas Rajput clan who renamed the district as Bhardrohi. The term Bhadohi was discovered in the ancient texts found during the British term, before 1828. In 2014, during the political term of Mayawati, the district was renamed as Sant Ravidas Nagar, as it is known today. ¹

4.1.1. Mythological Period

According to common myth, river Ganga descended on earth through Shiva. His thick locks decreased her fierce flow which had the potential to destroy the earth. Various mythologies, since pre-historic times, are associated with the river bank. Several extracts from Ramayana and Mahabharata are associated with the district of Bhadohi. This added to the religious and cultural significance of the region, which in turn led to the development of several settlements over time. Till date, various pilgrims from all over the country visit the historic sites of Bhadohi.

As per legend, Sita was abducted by Ravana, who was later rescued by Rama and brought back to Ayodhya. However, the people of Rama's kingdom questioned her chastity and purity. Hence, Rama asked Lakshman to abandon Sita along the banks of the river, which currently lies within the Bhadohi district. Pregnant with Lava and Kusha, Sita spent several years at the Valmiki ashram. Located along the river within the forests, the ashram belonged to the ascetic, Valmiki, who wrote the Ramayana. The twins spent their childhood at the ashram and learnt the Kshatriya dharma from Valmiki.

Lord Rama performed the ashwamedha yagya. His white horse, however, lost his path and trotted towards the Valmiki ashram. Lava-Kusha tied the horse to the tree. Rama sent his army to look for the horse who were defeated by the brothers. They also tied Hanuman to a tree nearby, who realized these weren't ordinary children. Lord Rama himself came to his rescue and after seeing Lava-Kusha recognized them as his children. He asked Sita and the sons to join him back on his journey to Ayodhya.

In Ayodhya, Sita was again questioned for her purity by the people, as she stayed at the ashram for many years. However, Sita refused to go through the agni pareeksha (test of fire) the second time. At that moment the ground parted and *Bhumi*, Sita's mother, appeared to take her daughter back into the earth.

¹ Shodhganga, Chapter 3, Historical Background of Bhadohi Carpet Industry, accessed online on 26th November 2019 at <https://shodhganga.inflibnet.ac.in/>

According to legends, during Mahabharat, Duryodhan created a palace out of wax at Lakshagraha. He planned to kill the Pandavas by lighting the palace on fire. However, they escaped through a tunnel which led to Semradhnath at Bhadohi.

Various temples and ashrams were built over time to mark these historic sites. Valmiki ashram and Sitamarhi are two such important heritage sites at Bhadohi, which highlight the episodes from Ramayana.



Figure 14 Sita goes back into the earth at Bhadohi. (Source - <https://in.pinterest.com>, accessed online on 27th November, 2019)



Figure 15 Sitamarhi temple at Bhadohi, along the river bank. (Source - Primary survey, visited on 17th August, 2019)

4.1.2. The Bhar tribe : 1193 A.D. to 1394 A.D.

Historically, the districts of Mirzapur, Allahabad and Varanasi comprised of forests and barren lands, which were developed by several kingdoms over time. These forests and hillocks were occupied by various aboriginal tribes at different time periods. Among many, the most powerful forest tribe were the Bbars. Their control extended from Gorakhpur in Northern India to Sangor in Central India. They covered a stretch of 70 miles from Allahabad to Varanasi, on either side of river Ganga.²

They flourished and expanded along river Ganga, including Bhadohi, which became the capital of the tribe. As mentioned earlier, the district got its name from this tribe. Traces of old tanks and village forts built by the tribe exist throughout the district even today. These findings proved the existence of the tribe within this region. The bricks used for construction were enormous in size, measuring 19 inches in length, 11 inches in breadth and 2¼ inches in thickness.³ These bricks are believed to be of a comparable size of those that were used in ancient Buddhist buildings.

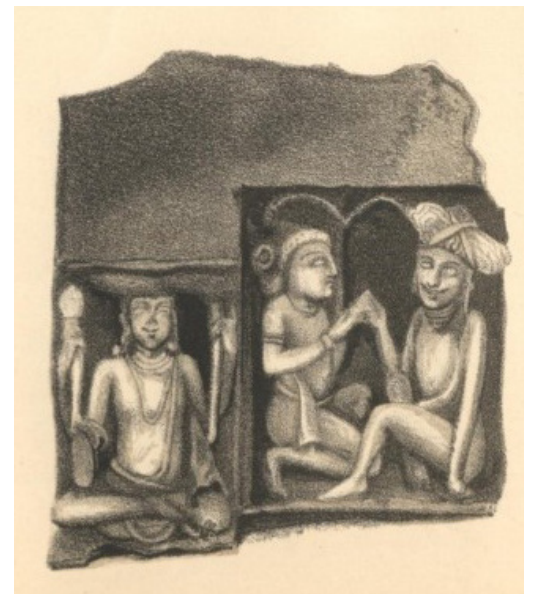


Figure 16 The bearded Bhar tribe, who discovered Bhadohi and gave the district its name.

(Source - 3. <https://www.jstor.org/stable/pdf/>, accessed online on 27th November, 2019)

² Shodhganga, Chapter 3, Historical Background of Bhadohi Carpet Industry, accessed online on 26th November 2019 at <https://shodhganga.inflibnet.ac.in/>

³ *ibid*

4.1.3. Monas Rajput Clan : 15th century onwards

The Bhar tribe in Bhadohi were overthrown by the Monas Rajput clan, formed by Sagar Rai. It is believed that they are the descendants of emigrants from Amer in Rajasthan. The title was derived from the name of their gotra, Maun. The Monas are found in the Allahabad, Jaunpur and Mirzapur districts. Those who occupied Bhadohi were ranked the highest⁴ in stature. The Mughals occupied the district during the 16th and 17th centuries. Jodh Rai, the grandson of Sagar Rai, was given the *zamindari sanad* for Bhadohi, by the Mughal emperor Shah Jahan. However, he was killed by the governor of Allahabad soon after. The clash between the Monas and the Governor of Allahabad continued, and the Raja of Pratapgarh was given the control of collecting annual revenue for Bhadohi.⁵

4.1.4. The period of Mughal rule : 1500 A.D. to 1760s A.D.

The Mughals invaded the northern districts during the 16th century AD, due to its location along Ganga. The river contributed to the ease in trade and commerce, as it lay along the silk route. Various Mughal rulers, including Akbar and Shah Jahan thus migrated to the Ganga plains. They set up their administrative centres within the district due to the river's economic, cultural and religious significance. During their rule in the neighboring districts of Allahabad, Varanasi and Mirzapur, they appointed the Monas Rajput clan to collect the annual revenue for Bhadohi. During the 1560s when Akbar went to Jaunpur, Bhadohi was made a *paragana* in the Sirkar and Subah of Allahabad.⁶ As mentioned earlier, during the reign of Shah Jahan the *zamindari sanad* for Bhadohi was given to Jodh Rai from the Monas Rajput clan.

The district of Bhadohi is known for its ancient tradition of carpet-weaving which was introduced during the Mughal rule in the surrounding areas. Emperor Jahangir ruled in north India during the 17th century AD. He was in friendly relations with the then ruler of Persia, Shah Abbas, who was known for his ever-growing interest in the carpet industry. Various Iranian master weavers were made to settle in villages around Bhadohi.



Figure 17 The Mughal emperor Akbar
(Source - <https://livenews.in/english-news/>, accessed online on 27th November, 2019)

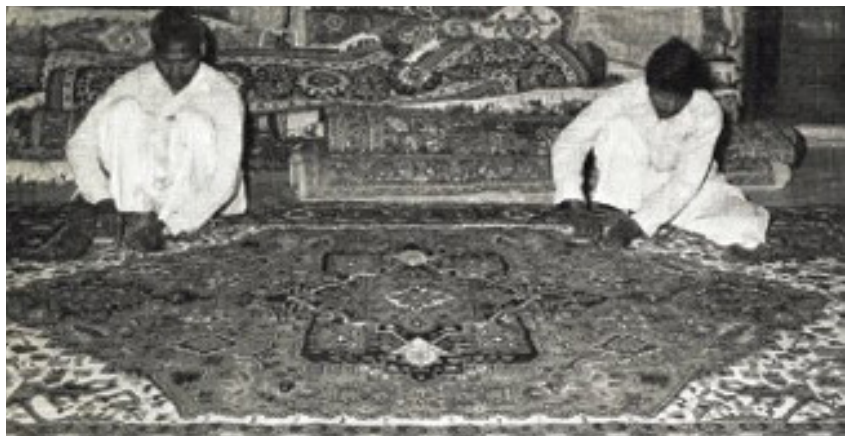


Figure 18 The Persian art of hand-woven carpets practiced in Bhadohi.
(Source - <https://www.indiatoday.in/magazine/heritage/story/>, accessed online on 27th November, 2019)

During late 19th century, the British rulers discovered the small community of carpet weavers in Bhadohi. They recognized its economic viability and established factories and companies to produce and sell hand-made carpets. Till date, the district is well-known for its hand-knotted carpets, which are exported in the

⁴ Quarter Master General's Department in India, 1899, Captain A. H. Bingley, Rajputs, pg 102-104, as accessed online on 28 November 2019, at <https://archive.org/details/in.ernet.dli.2015.285102/page/n111>

⁵ *ibid*

⁶ Shodhganga, Chapter 3, Historical Background of Bhadohi Carpet Industry, accessed online on 26th November 2019 at <https://shodhganga.inflibnet.ac.in/>

International markets of USA and Europe. However, the industry faces a major conflict as hand-made carpets are gradually being replaced by machine mass-produced carpets.⁷

4.1.5. The period of rule of Hindu kings : 1748 A.D. to 1948 A.D.

In 1748 A.D. the district of Bhadohi was given to Raja Balwant Singh, by the Raja of Pratapgarh. He belonged to the Benares House, in Varanasi. Balwant Singh received the *pargana* under the rule of the Nawab Shuja-ud-Daula of Awadh, under the British influence. During his reign, Bhadohi remained a part of Varanasi, until 1994.⁸ Balwant Singh paid the claims of the Imperial officials. He built the Ramnagar fort along the eastern banks of the river, in Varanasi.



Figure 19 Raja balwant Singh from the Banaras House.
(Source - <https://www.thepalacebelvedere.com/>, accessed online on 27th November, 2019)



Figure 20 Rampur ghat along river Ganga in Bhadohi.
(Source - Primary survey, visited on 17th August, 2019)

4.1.6. Present Scenario of Bhadohi

As mentioned above, the district comprises of three tehsils – Gyanpur, Bhadohi and Aurai. The Aurai tehsil was created after the 2001 census. It has a population of 15.8 lakh, out of which 13.5 lakhs is rural and 2.3 lakh is urban.⁹

The city is well-known for its carpet-weaving industry even today. India is regarded as one of the six major carpet manufacturers in the International market. 90% of the carpets are internationally imported to Europe and USA from the South Asian countries (China, Iran, India, Nepal), out of which 20% are exported from India. A major importer for the hand-crafted carpets is Germany.¹⁰ The agriculture and trade of the region is majorly dependent on this industry. Mirzapur-Bhadohi is the largest hand-made carpet weaving cluster in the industry. Bhadohi employs 22 lakh rural artisans. The different types of carpets commonly found in the district are cotton Dhurry, Chhapra Mir carpets, Loribaft and Indo Gabbeh.

⁷ Shodhganga, Chapter 3, Historical Background of Bhadohi Carpet Industry, accessed online on 26th November 2019 at <https://shodhganga.inflibnet.ac.in/>

⁸ *ibid*

⁹ Directorate of Census Operations, 2011, Uttar Pradesh District Census Handbook: Sant Ravidas Nagar (Bhadohi), Series 10, Part XII-B

¹⁰ Directorate of Census Operations, Uttar Pradesh, Census of India 2011 – District Census Handbook, Bhadohi (Sant Ravidas Nagar), accessed online on 26th November 2019 at <http://censusindia.gov.in/2011census/dchb/0967>

4.2. Chandauli District

Due to the location of Chandauli adjacent to Varanasi, the historical evolution is similar to that of Varanasi. Both the districts lay along the silk route of India, which traveled through Ganga. The river brought great trade to this region, and increased the ease in connectivity with the other parts of the country. Therefore, various rulers set their base within this district. Also, the sanctity of the river and its mythological association with Lord Shiva attracted various religious pilgrims and travelers to settle within this region. Due to this economic and socio-cultural significance of the river and the location of the district, various settlements were established over time. As Chandauli shares its western boundary with Varanasi, and was a part of the district until 1997, its historical evolution is the same as that of Varanasi.

Origin of the name : Chandauli

Chandauli derives its name from the ruler Chandra Shah, from the Barhailia Rajput clan. The remains of a fort built within the district by him, confirms the existence of the clan during ancient times. There is a river named after him, Chandraprabha, which flows from south to north, draining into river Ganga. There is also a Chandraprabha sanctuary within the district.¹¹

4.2.1. Prehistoric period : 6th to 4th century B.C.

The district of Chandauli is considered to be as ancient as Varanasi. It is believed to have been a part of the Kashi Kingdom, one of the sixteen mahajanapads. In 6th century BC India was divided into janapadas and 16 mahajanapads. These were named after the influential Aryan tribes who called themselves Janas. The iron production during that century was on the rise, which led to the expansion of territories. These were later known as mahajanapads. Kashi Kingdom was established as the most powerful among all mahajanapads. Its territory included the district of Chandauli as well, with the capital at Varanasi. Thus, the historical development and evolution of the district is similar to that of Varanasi.

Presently, Chandauli district comprises of traces of deserted sites, kunds and tanks. These are scattered across the terrain. The findings suggest the presence of different rulers over time, who are linked to the city of Varanasi as well. One of the ancient sites within the district is Baluwa, which lies 21km to the south of Sakladiha tehsil. This site is considered holy and is visited by various pilgrims. Here, the river flows from east to west, due to which many visit to take a holy dip in Ganga. It flows in this direction only in one other place along its length, at Allahabad. A major festival known as Pachim Vahini Mela takes place at Baluwa annually.

4.2.2. The Buddhist Period : 6th Century B.C.

Varanasi is mentioned in the Puranas with regard to the epics of Ramayana and Mahabharata. Therefore, Varanasi along with Chandauli possess high religious and mythological importance. It is also an important site for Jains and Buddhists. Lord Buddha visited Sarnath, in the outskirts of Varanasi in 528 B.C. He also gave his first sermon here. Therefore many Buddhist travelers and pilgrims visited the city and its surrounding areas in search of Buddhist texts. Two such travelers were Hiuen Tsang and Fa Hien.¹²

11 Government of India, Ministry of MSME, District Industrial Profile of Chandauli district, as accessed online on 26 November 2019, at <http://dcmsme.gov.in/dips/DIP,%20CHANDAULI%202209x.pdf>

12 Government of Uttar Pradesh, Chandauli District, as accessed online on 27 November 2019, at <https://chandauli.nic.in/history/>

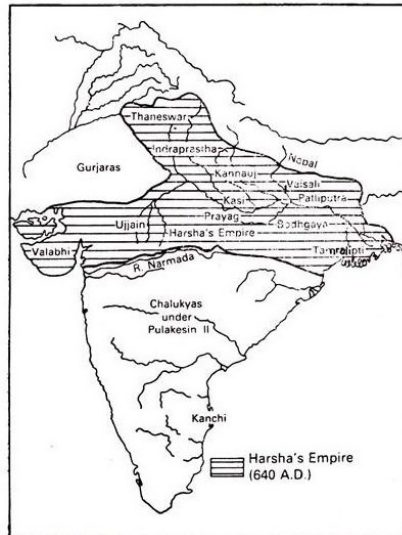


Figure 21 King Harshvardhana's Kingdom in 640AD.
 (Source - www.historydiscussion.net/biography/harshavardhana, accessed online on 17th August 2019.)

4.2.3. Shunga, Kushanas and Guptas : 2nd Century B.C. to 700 A.D.

Various excavations in and around Varanasi, capital of Kashi Kingdom, revealed the existence of different dynasties over time. Archaic excavations revealed terracotta remains and seals dating to the Kushana period from 1st century B.C. to 330 A.D. During their rule Buddhism and Jainism gained recognition along with Hinduism. They were overthrown by the Guptas, who ruled over the region till 550 A.D.

4.3.4. 700 A.D. to 1197 A.D.

During 8th century A.D. and late 12th century A.D. Varanasi and its surrounding areas, including Chandauli, were overtaken by the largest dynasties in northern India. The Varman empire expanded from 700-750 A.D. with its centre at Kannauj. During their reign, forests were cleared and settlements expanded southward. Various religious structures were built within the region. Gurjara-Pratiharas overtook Chandauli until 950 A.D. Hinduism was revived within the region, which was earlier dominated by Buddhism. The Chandella and Kalachuri empire expanded over the region during 950-1027 A.D. and 1045-1064 A.D. respectively. After Chandella rule, Mohammedan rulers began to penetrate the region. Mahmud of Ghazni tried to rule, however, he failed to do so. The Gahadavalas ruled over the region until 1170 A.D. They majorly contributed to the protection of the Hindu religion and established various religious structures across the region. Various urban developments were witnessed in and around Varanasi.

4.3.5. The period of Delhi Sultanate : 1197 A.D. to 1526 A.D.

The Delhi Sultanate overtook the Varanasi district, including Chandauli from late 12th century A.D. to 16th century A.D. They came under the Mughals, who eliminated the Gahdavala rulers. Various temples were destroyed by the rulers. The architectural fragments were used to build multiple mosques and tombs. For a short period from late 14th century A.D. to 1495 A.D. the Sharqi rulers of Jaunpur overtook the district. However, they were soon overthrown by the Sultanate who were ultimately defeated by the Mughal emperors.



4.2.6. The rule of Suri Empire : 14th to 15th century A.D.

The Suri dynasty was led by Sher Shah Suri who was the first one to introduce a revenue collection system. It was believed that the relations of the people and the kinsmen were cordial during his reign.¹³ Under the reign of Sher Shah Suri, Todar Mal Khatri built a fort at Hetampur village within the district. The ruins of the fort suggest the expanse of the fort to cover approximately 22 bigas. It lies 22km to the north-east of Chandauli tehsil. Todar Mal designed and constructed the fort between 14th and 15th century A.D. He was the construction manager under Sher Shah Suri. Post the Mughals, the fort was overtaken by Hetam Khan, Talukedar and Jagirdar.

4.2.7. The period of Baba Kinaram : 17th century A.D.

Chandauli was frequently visited by pilgrims due to its religious significance, and association with the holy city of Varanasi. Many people visit the district for Baba Kinaram, who was born in Ramgarh village. This village, which lies in Chandauli, was a part of Varanasi during 17th century AD. Baba Mansa Devi and Akbar Singh were trying to conceive a child for a long time. When Mansa Devi reached her mid-life, she saw a dream and was pregnant soon after. She gave birth to Kinaram, who was blessed by three sadhus – Shiva, Shakti and Vishnu. Baba Kinaram was believed to have possessed extraordinary powers, which was recognized by the village. After the death of his parents he travelled through the district imparting spiritual knowledge and teachings. He lived a long life and was trained as an aghori baba. There is an ashram within the district of Chandauli which is dedicated to Baba Kinaram.¹⁴

4.2.5. The period of Mughal rule : 1500 A.D. to 1760s A.D.

As the district lies along the river and the silk route, it attracted various rulers to settle along the river bank. They established settlements along the river due to its religious, socio-economic and cultural significance. In 1526 the Mughals defeated the Lodhi dynasty and Humayun reigned over Varanasi and Chandauli. After his defeat to Sher Khan, Emperor Akbar reached Varanasi in 1556. Akbar established the three sarkars of Varanasi, Jaunpur and Ghazipur. The Mughals appointed governors to collect the annual revenue from the neighboring districts including Chandauli. Akbar transferred the administrative power from Ali Quli Khan

to Munim Khan.¹⁵ The development of handicrafts and industries within the district can be attributed to the efforts of the Mughals.

4.2.6. The period of rule of Hindu kings : 1738 A.D. to 1948 A.D.

Chandauli was never under the direct rule of a monarchy, but its administrative control was given to the rulers. The sarkars which were established by Akbar were administered by Mansaram in 1738. He was a Gautam Bhimkha and Zamindar, who was given the administration of Varanasi, Jaunpur and Chunar by Sadat Khan. He was the subedar of Awadh. Soon after the death of Mansaram, the administration was handed to his son, Balwant Singh. Balwant Singh belonged to the Raj Gharana of Banaras. He established his kingdom in Varanasi, and built his fort along the eastern bank of Varanasi. He ruled over the districts Bhadohi and Chandauli.

¹³ The Editors of Encyclopaedia Britannica, Sher Shah of Sur, as accessed online on 27 November 2019 at <https://www.britannica.com/biography/Sher-Shah-of-Sur>

¹⁴ Shri Agoreshwar, Baba Kina Ramji, as accessed online on 27 November 2019, at <https://www.shriagoreshwar.org/en/shri-kina-ram-baba-2/>

¹⁵ Directorate of Census Operations, 2011, Uttar Pradesh District Census Handbook: Chandauli, Series 10, Part XII-B, as accessed online on 27 November 2019, at http://censusindia.gov.in/2011census/dchb/DCHB_A/09/0965_PART_A_DCHB_CHANDAULI.pdf

4.2.7. The British rule : 1760s to 1947 A.D.

Chandauli came under the British rule in 1775. The British conquered with the aim to establish administration centres. This was planned with respect to the economical and cultural importance of the region. In Varanasi and Chandauli, Ganga was a major source for trade and commerce. It was also a strong link to the other parts of the country. To strengthen the communication means of the district, they laid the oldest railway line in India at Mughalsarai. The railway line linked Delhi to Howrah. It was extensively used during that era to export and import goods across the norther Gangetic plains. They also developed various settlements along the river, within close proximity to Mughalsarai Junction, for the railway staff. This railway line is functional even today.



Figure 22 The British set up the railway junction at Mughalsarai in Chandauli which connected Delhi to Howrah..
(Source - www.historydiscussion.net/biography/harsha-varadhana, accessed online on 17th August 2019.)



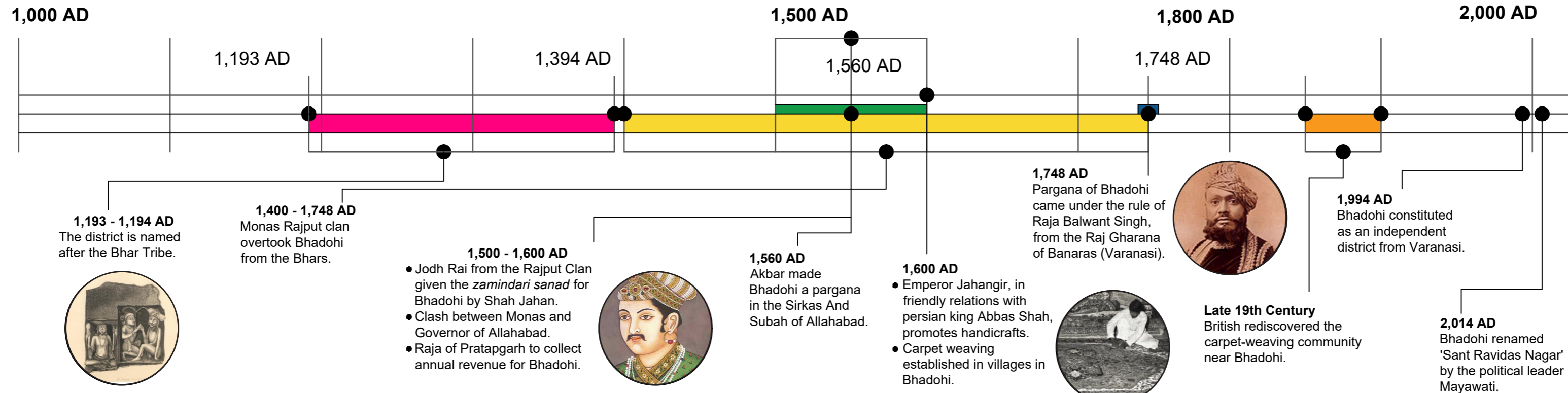
Figure 23 Rauza at Chandauli.
(Source - Primary survey, visited on 17th August 2019.)

Present Scenario

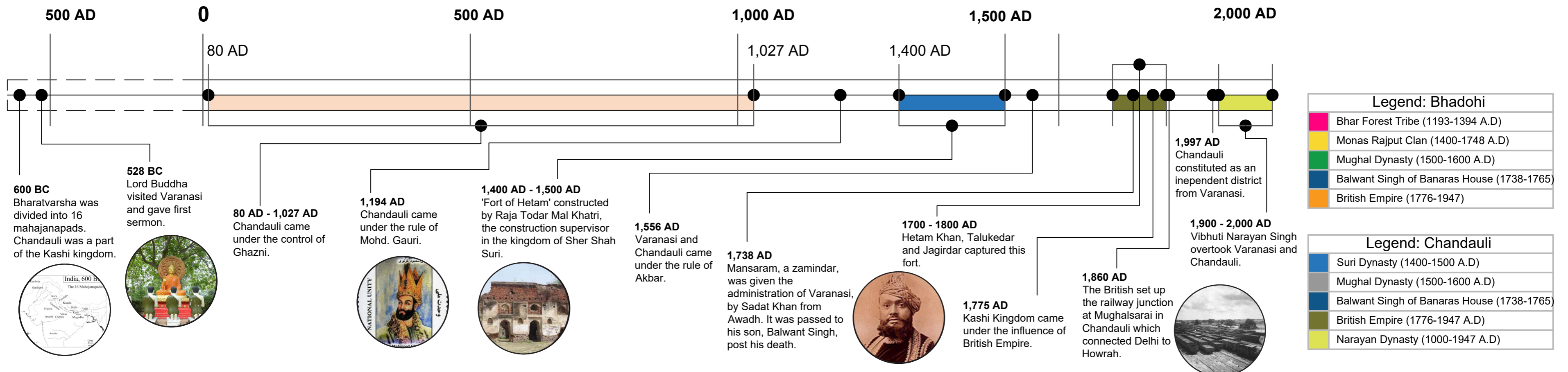
The last royal family to take over Chandauli was the Narayan dynasty from Varanasi. Raja Vibhuti Narayan was the last king to rule over Chandauli. Various kingdoms established their base at Chandauli, which has left an evolving historic fabric on the physical landscape of the district. Post-independence Chandauli was finally separated from Varanasi and constituted as a district in 1997.

4.3. Historical Timeline

TIMELINE -BHADOHI REGION



TIMELINE -CHANDAULI REGION



5. Significance of Bhadohi and Chandauli

5.1. Bhadohi District

The historical evolution of Bhadohi along river Ganga due to its economic and religious importance, has changed its cultural landscape over time. The district, due to its prime location between Allahabad and Varanasi, has been constantly occupied by different kingdoms. Thus, it has been associated with multiple religious, cultural and architectural values.

5.1.1. Archaeological & Historical Significance

The district of Bhadohi is not as old as its surrounding districts – Mirzapur, Varanasi and Allahabad. Therefore, there were not many archaeological findings within the region. As it lay within the vicinity of the old cities of Allahabad and Varanasi, along river Ganga, it possesses high historical significance.

a) Ancient texts, such as Puranas, explain the story of Sita being abandoned along the riverbank at Bhadohi and taking shelter at the Valmiki ashram. Lava-Kusha the sons of Lord Rama and Sita were born at Bhadohi. This is the same place where Sita went into the ground to her mother, *Bhumi*.

b) The Puranas also speak of the epic of Mahabharata, when Pandavas escaped the wax palace at Lakshyagrah through a tunnel and reached Bhadohi.

c) Texts during the British period revealed the existence of the Bhar tribe in the ancient period, which gave the district its name.

d) Old tanks and village forts, lying hidden within the region, act as evidence of these findings.

The historic fabric of Bhadohi has also evolved and developed over time. Various kingdoms ruled over the region, which contributed to the urban development of the region along the river. The district was founded by the Bhar tribe who ruled over the region for 200 years. They were overthrown by the Monas Rajputs. The rulers of the Monas clan were given the *zamindari sanad* for Bhadohi. However, the Monas were constantly challenged by the Governor of Allahabad, and the Raja of Pratapgarh was finally given the charge of collecting annual revenue from Bhadohi. The Mughals brought with them the art of carpet weaving which flourished in Bhadohi. Various Iranian weavers from Persia settled in villages along Bhadohi. Post 1748 the constituency of Bhadohi came under Raja Balwant Singh from the Raj Gharana of Banaras. Bhadohi was later constituted as a separate district from Varanasi in 1994.



Figure 24 Excavations in Bhadohi reveal ancient civilizations.
(Source - <https://www.jagran.com/uttar-pradesh/lucknow-city-25000-old-culture-in-bhadohi-12317523.html>, accessed online on 28th Nov. 2019.)

5.1.2. Religious & Cultural significance

The district of Bhadohi is associated with the epics of Ramayana and Mahabharata. Sita spent many years of her life with her children Lava-Kusha at the Valmiki ashram. She also went back into the earth within this district, along the river. In Mahabharata, the Pandavas escaped the wax palace at Laskhyagrah which was meant to burn them, as plotted by Duryodhan. Over the years these legends are celebrated as religious ceremonies. The heritage tradition of performing at fairs and festivals as a tribute to the gods and goddesses has flourished through generations.

According to the Puranas, various mythological legends occurred along the riverbank in Bhadohi, as mentioned above. Therefore, many pilgrims visiting the neighboring holy cities of Allahabad and Varanasi, also visit this district. They perform religious rituals at the ghats along river Ganga. This river is considered to be a goddess who descended on earth through the thick locks of Shiva. Hence various temples dedicated to the lord have been constructed along the riverbank.

Apart from the daily rituals, various fairs and festivals are performed within the district. Ramlila is performed along the river, due to the religious association of Bhadohi to Rama and Sita from Ramayana. It is celebrated on the tenth day of Ashwini, as per the Hindu calendar. Children are dressed as the gods and goddesses who enact extracts from Ramayana which are believed to have occurred at Bhadohi. Another festival common in the region is Ghazi Miyan-ka Mela. It is celebrated on the first Sunday of the month of *Jyaishtha*. According to the ancient tradition the celebrations commence on Sunday morning. The pilgrims offer a *chadar* (blanket) over the rauza of Ghazi Miyan and enjoy the day-long festival.



Figure 25 Miyan Ghazi Mela at Bhadohi.
(Source - www.youtube.com, accessed online on 29th Nov. 2019.)

5.1.3. Natural/Ecological significance

The natural terrain of the district of Bhadohi is defined mostly by flat plains. It primarily comprises of forests and barren lands. Lying within the Ganga northern plains along the riverbank, this region comprises of fertile soil suitable for cultivation. Its location, mid-way of Varanasi and Allahabad, lying along the western bank of Ganga, encouraged the development of various settlements over the years. The river proved to be a major source of life due to its high religious, economic and commercial importance. The district lying along the northern side of the river has a rich repository of flora and fauna. Therefore, agriculture is one of the primary sources of income for the district.

5.1.4. Architectural significance

The mythological significance of the site makes it ancient. However, the buildings as seen on site today are built using mostly modern materials and construction techniques. Bhadohi encountered fewer rulers compared to its neighboring cities of Allahabad and Varanasi. Therefore, while they visited the region, the mostly building activities majorly happened in the urban centres of Allahabad & Varanasi. However, while a major portion of the district is laid with barren lands, it also comprises of a rich forest cover. Different rulers inhabited the region and introduced different construction techniques and building materials.

Due to its mythological reference to Ramayana and Mahabharata, and its commercial and economic aspects, the district was occupied by various villages along the river. Several pilgrims also visited the district, who settled along the river. Therefore, various temples and ashrams were built in a modern architectural style. These temples and ashrams exhibited an influence of the Varanasi and Allahabad districts.

The main tribe of these forests overtook the district, creating natural relics across the area. These settlements evolved over time leading to clusters of villages along the river. The economic and cultural significance of river Ganga was one of the major reasons to migrate within the district. After the Bhars, the Rajputs, Mughals and British overtook the region. The traditional knowledge the dynasties brought with themselves helped to define the architectural vocabulary of the district today. The village settlements were mostly built in mud and wood. However, today only one of its kind exists within the region. It is constructed in mud and wood, entered through a low-height, single room. Ghats were also created within the vicinity of the settlements for ease in performing daily activities.



Figure 26 Sitamarhi site at Bhadohi, with a model of Ganga descending through Shiva.



Figure 27 Mud house settlement in Bhadohi



Figure 28 Banyan tree at Valmiki ashram, where Lava-Kusha tied Lord Hanuman.

(Source - Primary survey, visited on 17th August, 2019.)

5.2. Chandauli District

5.2.1. Archaeological and Historical significance

Chandauli has an ancient history, which has evolved over time with the onset of different kingdoms. The historicity of Chandauli dates back to prehistoric times, with a similar timeline as that of Varanasi. Since the time of Bharatvarsha, Chandauli has been a part of Varanasi. Therefore, the evolution of the latter has affected Chandauli as well. As mentioned earlier, the following archaic findings in the district were studied, which suggested the change in the cultural and physical landscape of the district over time.

- a) Deserted sites, old tanks and kunds were found scattered across the region. These suggested the existence of ancient sites within the district. One such site was that of Baluwa, located to the south of Sakaldiha tehsil. Apart from Allahabad, this is the second place, along the length of the river, that the flow is from east to west.
- b) Various ancient texts have also suggested that Chandauli was a part of Kashi Kingdom, one of the 16 mahajanapads. During that era, agriculture was one of the primary sources of income, along with the production of iron.
- c) There is an ashram in Chandauli which belongs to Baba Kinaram, an aghori ascetic. He was born to Akbar Singh, after immense prayers. He is said to have been blessed by Shiva, Shakti and Vishnu on the day of his birth. During his later years, Baba Kinaram traveled through the northern region and spread the teachings of Vaishnavism and Shaivism.

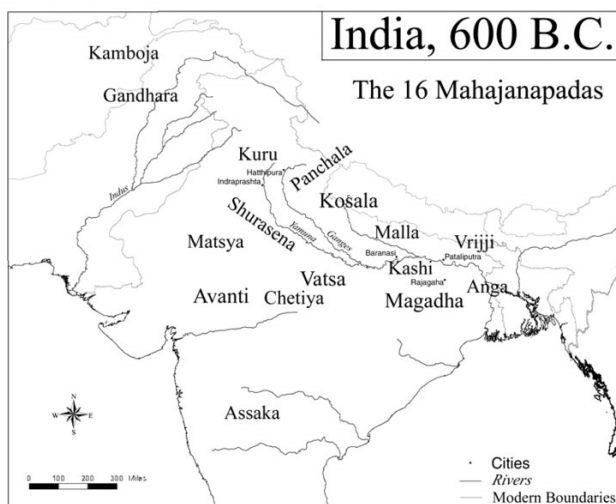


Figure 29 Out of the 16 Mahajanapads, Chandauli was a part of Kashi Kingdom. Its capital was the city of Varanasi. (Source - <https://chandrakantmarwadi.com/> & <https://www.livehistoryindia.com/>, accessed online on 29th Nov., 2019.)

5.2.2. Religious and Cultural Significance

Due to its ancient history, various different rulers inhabited this region. Therefore, the district exists as an amalgamation of the cultural identities that have been passed on through generations. The mythological legends and ancient sites within the district are celebrated today in the form of fairs and festivals. One of the main festivals is the Pacchim Vahini Mela. The pilgrims and visitors take a holy dip at the ancient site of Baluwa. As the district lies along the southern edge of the river Ganga, it is interspersed with several temples dedicated to gods associated with the river goddess. Lord Shiva is believed to have brought Ganga to the earth. Thus, there are many temples of Shiva, built along the river.

The British settled in Mughalsarai within the district. They built the ancient railway track, connecting Howrah to Delhi, through Mughalsarai Junction. Therefore, various residential settlements were also established around this region. Religious buildings such as churches were also built within these settlements catering to the religious needs of the British.



Figure 30 The Mughalsarai railway station at Chandauli.

(Source - <https://www.irfca.org/docs/marshalling-yards.html>, accessed online on 29th Nov., 2019.)

5.2.3. Natural / Ecological significance

Chandauli district has an agrarian economy, due to its location along the riverbank. The entire region slopes northwards towards Ganga. The southern portion of the region comprises of plateaus. These are extensions of the Vidhyanchal range emerging from Mirzapur in the west. The plateaus transform into uniform plains with minimal undulations on the north. The soil cover for the entire district is mostly alluvium, suitable for crop cultivation. This is one of the primary activities of the villages within the district. Chandauli is interspersed with various water features including streams and canals, and tributaries along the plateau region leading to the river in the north.

5.2.4. Architectural significance

Chandauli has been a part of Varanasi since time immemorial. It has experienced similar invasions and cultural transformations over the years. Apart from the intangible culture sprawled across the district, the tangible heritage contributes greatly as the evidence to the historical evolution of the region. A journey through the district reveals the architectural landscape of different rulers who set up their base within the district.

While most of the land in the region is retained as natural relief, the areas closer to the riverbank have been developed. The British occupied the region during 18th and 19th century AD. A cluster of colonial buildings are therefore spread across the region. The colonial architectural style have now been integrated with the regional vernacular architectural style. While the building itself showcases Victorian architectural features, the other structures within the precinct, such as the gateway, are adorned with Hindu architectural features.

The district is also well-known for the aghori ascetic, Baba Kinaram, and the legends of Lord Shiva and Ganga. Therefore, various temples were built, in the typical Nagara architectural style, along the river. These temples are accompanied by religious kund and lakes, which lead into Ganga. Thus, they are considered holy and various religious rituals are performed there. Many ashrams are also built, along with temples, which are also visited by pilgrims. They are now also used as lodging spaces for the pilgrims traveling to Chandauli, through Varanasi.



Figure 31 Gym Khana Institute built by the British, reflects Victorian architectural features. (Source - Primary survey, visited on 17th August, 2019.)



Figure 32 Shiva Mandir along Ganga built in Nagara architectural style. (Source - Primary survey, visited on 17th August, 2019.)

6. Architectural Description

6.1. Bhadohi District

Bhadohi lies along the cross-roads of the silk-route, leading to Varanasi in the east. It is spread across the western bank of river Ganga, which brings trade and commerce to the region. The district is also in close proximity to the holy cities of Allahabad (Kumbh Mela) and Varanasi (city of Shiva). Therefore, over the years various rulers, pilgrims and travelers visited and settled in Bhadohi. These multiple layers of history are evident from the architectural edifices sprawled across the region, along the river. Bhadohi comprises of several modern buildings which have been constructed over ancient sites, some dating back to the mythological period. The building typology observed along the district is primarily religious and residential.

6.1.1. Building Typologies

Different typologies within a region depends on various characteristics. These include the location and climate, geographical terrain, and an overlay of the various kingdoms. The buildings are not enough evidence of the past if not conceived within a context. The site surrounding of all typologies contributes majorly in establishing the cultural and socio-economic aspects of the settlement.

i. Residential

Bhadohi, along rive Ganga, comprises of various settlements which are indicative of the various rulers who settled within the region over time. The forest tribes of Bhars primarily concentrated on the construction of natural relief features. The district, earlier mostly covered in forests, now lie as barren land, interspersed with small settlements along the river. These settlements have evolved over time to meet the needs of the growing population. Although the district is located near major urban centres, it constitutes mostly rural settlements. One major building typology of the settlements which is at the verge of disappearance is the mud house. These were the vernacular edifices of the region constructed in mud and wood. As technology and urbanization takes over the region, these houses are left abandoned for more rigid structures such as brick and RCC houses. During the survey in Bhadohi, the last remaining of this typology was documented. It is located at a



Figure 33 Front and rear side of the last standing mud house in Bhadohi. (Source - Primary survey, visited on 18th August, 2019.)



Figure 34 Typical layout of the mud house in Bhadohi.

distance of 600m from the river. The house is a compact, simple planned structure, divided into two primary spaces. The front part is used as the kitchen and dining area with a low ceiling, while the two rooms in the rear portion have a high ceiling. Located along the river, in the northern plains the climate of the region tends to be hot, due to which the traditional material of wood and mud were used for insulation. The rear portion of the house is pierced with small openings in the upper side for hot air to escape during summers. Since ancient times the region has mostly been covered in forests, due to which access to wood for construction was easy. The house has a sloping roof covered in terracotta tiles.

Over time these houses were replaced by modern ones, which were quick and easy to build and proved to be long-lasting. Thus, this ancient traditional home, once common in Bhadohi, is nowhere to be seen anymore.

ii. Ghats

As Bhadohi is a riverfront development, over the years, ghats were built along the banks for ease in access to the river. The settlements within the district settled along the river, spreading further into the district. Bhadohi has two pucca ghats – Kalinjra and Rampur ghats. Unlike Varanasi and Allahabad these ghats do not possess significant religious importance. However, they are used for daily needs of the settlements even today. The brick and stone steps along the river add to the physical landscape along the river bank.

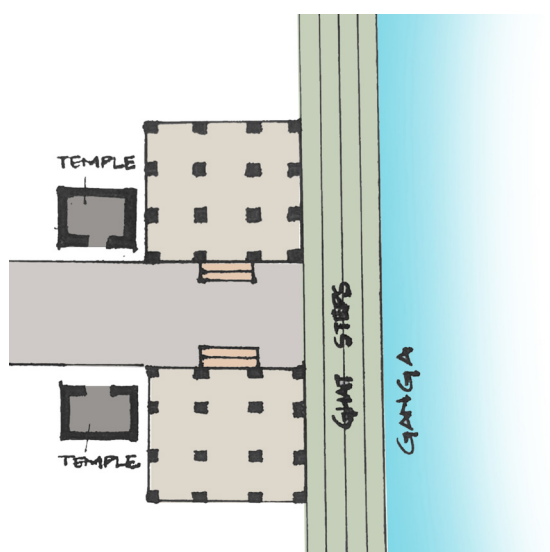


Figure 35 Layout of Rampu ghat along Ganga at Bhadohi.



Figure 36 Kalinjra ghat along Ganga at Bhadohi.



Figure 37 Rampur ghat along Ganga at Bhadohi.
(Source - Primary survey, visited on 17th August, 2019.)

iii. Religious

There are various temples built in Bhadohi along the river bank. They are dedicated to the mythological instances that occurred within the region. However, the religious structures built comprise of modern construction techniques. They were built by the locals of the region as a physical manifestation of the stories of our past.

a. Temples

Temples dedicated to Shiva and Sita are built within Bhadohi. It is believed that Sita gave birth to Lava-Kusha at the Valmiki ashram and went back into the earth to her mother, Bhumi. The River, Ganga is also associated with high religious significance as it is believed that Lord Shiva brought her to the earth. With a torrential flow that had the ability to destroy the earth, she descended through the thick locks of Lord Shiva, touching the ground with a calm flow.

Many temples are built in the Nagara architectural style, along the river, dedicated to Lord Shiva and Goddess Sita. The typical layout of the temple comprises of a central garbh griha, topped by an intricately ornamented shikhara and uru-shikharas. The garbh-griha is surrounded by a pradikshina path, which has a veranda supported on multi-foliated arches. Most of these temples are also accompanied by a water body, such as a talab or a well.

There is another typology of a temple which is found evident within this region, dedicated to Lord Shiva. It comprises of a pillared mandapa leading to the garbh-griha. This temple is also built in a Nagara architectural style, with a shikhara and uru-shikharas over the garbh-griha. The mandapa comprises of an idol of the Nandi bull facing the Shivalinga. The brackets for the columns are adorned with the sculptures of gods and goddesses.



Figure 38 Shiva Mandir along Ganga at Bhadohi.
(Source - Primary survey, visited on 17th August, 2019.)



Figure 40 Shiva Mandir along Ganga at Bhadohi.
(Source - Primary survey, visited on 17th August, 2019.)



Figure 39 Typical layout of Shiva temple at Bhadohi.

b. Dharamshala/Ashram

The temples at Bhadohi are accompanied by various dharamshalas and ashrams. These are built for the pilgrims and travelers who visit the historic places within the district. Valmiki ashram is a historic place which belonged to the writer of Ramayana. It was at this place that Lava-Kusha were born and grew during their early childhood. The ashram is frequently visited by Hindu pilgrims. It comprises of a temple, a well and the famous Banayan tree where Lava-Kusha tied Lord Hanuman. The ashram comprises of ornamental columns, brackets and niches. These are mostly adorned with geometric patterns.

Bhadohi is also integrated with dharamshalas, usually located within the vicinity of temples. The building typology comprises of a front open courtyard, which leads to a colonnaded veranda. The veranda leads to the resting rooms for the pilgrims. The simple structures are built for those traveling for days, who cover all religious sites in Bhadohi as well as the surrounding areas.



Figure 41 Dharamshala along Rampur ghat in Bhadohi. (Source - Primary survey, visited on 17th August, 2019.)

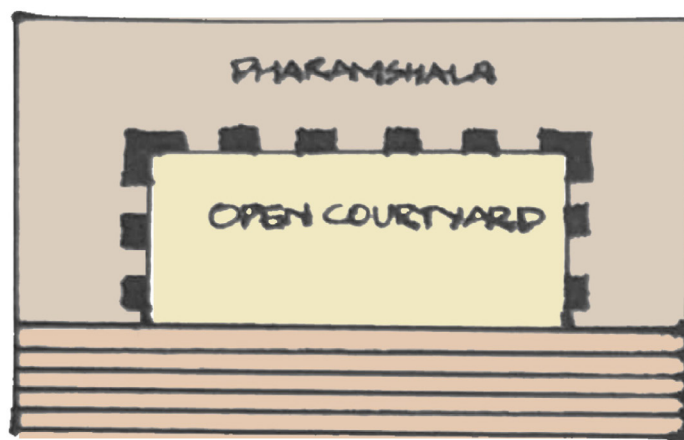


Figure 42 Typical layout of a dharamshala along Rampur ghat in Bhadohi.

6.1.2. Architecture of the buildings

The architectural style of all the residential buildings mentioned above is mostly modern, built in recent years. Different sites within the district are frequently visited due to the religious, social and cultural significance of the settlements and the river. They exhibit the traditional knowledge system of vernacular techniques used for the construction of all residences, temples and ghats.

The most commonly used construction material is brick masonry and stone. Traditionally, the villages along the river were built using traditional materials such as wood and mud. Currently only one house within the study area is built in mud and wood. The architecture of the building reflects the use of sloping roofs and small fenestration at a height. The roof is covered with Mangalore tiles, supported on linear brackets. The house comprised of the kitchen and social spaces in the front, with the larger private spaces at the rear end of the house. Such a layout was planned for these structures to maintain a hierarchy of spaces within the house. Due to the micro-climate of the region, and the easy availability of construction materials mud houses were commonly built along the river in Bhadoohi. As the district was mostly covered in forests and was ruled by tribes for a long time, lesser people migrated to this region. Also, the forests provided for the most commonly used construction material – wood. Most of the residences, today, are built using modern techniques, now. They follow the column and beam system, larger in size and more rigid.

The temples within the district are not as extravagant in Allahabad and Varanasi. However, they follow the traditional Nagara architectural style. The temples were primarily built to highlight the ancient places associated with mythological legends. The shikharas over the garbh-griha of the temple comprises of uru-shikharas as well. It is also pierced with blind niches with sculptures of deities. A typical feature of the temples in Bhadohi are the columns supporting the pradikshina path or mandapa. They constitute ornamental brackets which are carved in the shape of deities overlooking the devotees. The gateways leading to the temple are also intricately decorated with sculptures of deities resting underneath ornamental chattris. A common architectural feature seen in most of the buildings is the use of a hypo-style hall/resting place.

The residential settlements and religious buildings suggest the multiple cultural layers of the society that have evolved with time. The houses reveal the monarchic shift from the Bhars to the Monas and finally to Raja Balwant Singh. Due to its location to the west of Varanasi, Bhadohi exhibits similar architectural styles. Various rulers and kingdoms who traveled from Allahabad to Varanasi, crossed Bhadohi. Therefore, they occupied the district and built various settlements along the river for ease in transportation and communication.



Figure 42 Shiva temples with brackets in the form of deities.
(Source - Primary survey, visited on 17th August, 2019.)



Figure 43 Small openings and brackets use in mud houses.
(Source - Primary survey, visited on 17th August, 2019.)

6.2. Chandauli District

The mythological references to the neighboring city of Varanasi influenced the architecture of the buildings in Chandauli. The religious buildings built within the district are devoted to the sacred river and the legends and idols associated with it. They mostly follow a regional vernacular architectural style, with the temples built in Nagara architectural style. A major British settlement dominates the region. It comprises of colonial buildings which exhibit a Victorian architectural style. The villages along the river are mostly built in modern materials today, with the exception of a few traditional homes.

6.2.1. Building Typologies

The different layers of the historic fabric of the district is evident through the different typologies of the buildings in Chandauli. The architectural features of the buildings help to identify the various rulers who invaded the region. There are primarily two distinctive architectural features of Chandauli – temples built in Nagara architectural style and colonial buildings built in a Victorian architectural style. There are three building typologies listed within the study area – religious, civic, and institutional.

i. Religious

There are various temples built along the river in Chandauli. They are dedicated to Lord Shiva, who brought Ganga to the earth. It was believed that her sacred waters helped the deceased to attain transcendence and salvation. However, she had power capable to destroy the earth. Different rulers inhabited the district due to its prime location, adjacent to Varanasi and along the silk route. They built different religious buildings such as rauzas by the Muslim community and churches by the British.

a) Temples

The Shiva temples within the district were built in the Nagara architectural style, with a shikhara and uru-shikharas over the garbh griha. The temples are entered through a pillared mandapa, raised on a height. The mandapas comprise of ornamental multi-foliated arches, with floral motifs above. These arches are painted with vibrant colors, highlighting every architectural feature around the buildings. The temple doors are adorned with the sculptures of a deity above. There are blind arches on the other three sides of the temples. These temples are modern constructions which were built during the recent years.

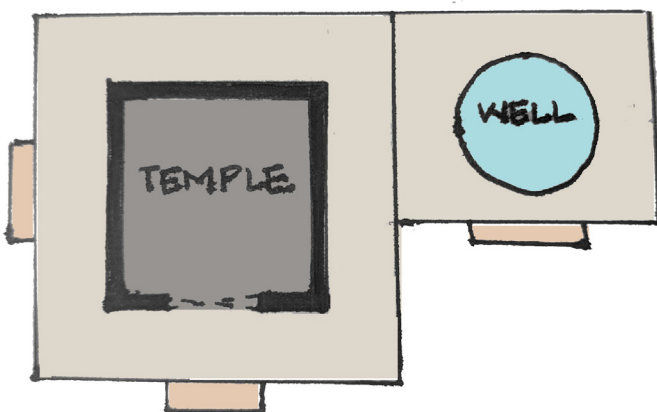


Figure 44 Typical layout of temples in Chandauli.



Figure 45 Shiva temple along Ganga in Chandauli.
(Source - Primary survey, visited on 18th August, 2019.)

b) Wells & talab

The temples are usually accompanied by wells or talabs. All devotees who visit the temple during the auspicious time of the year, take a holy dip in the talabs. These water features are not only religious in nature, but also add to the water network system of the district. They are all connected to river Ganga in the north. The Mansarovar talab is frequently visited by various pilgrims on Chhatth Puja, during the Karthik months. While they cater to the religious needs of the people, they are also used for daily needs. Thus, village settlements are built close to these water bodies.

c) Rauza

The Mughals invaded the region during 14th century AD. They ruled over the region and collected annual revenues, due to its prime location along the silk route. The river also catered to the religious, economic and cultural needs of the rulers. The Muslim settlements were established along the river, which were interspersed with rauzas as well. The architecture of the rauzas reflect Mughal architectural features. They currently lie in a dilapidated condition. There are blind niches in the brick walls with flower motifs along the spandrels. The niches are also equipped with a motif which is inscribed in Urdu. A typical rauza has a well within the premises.

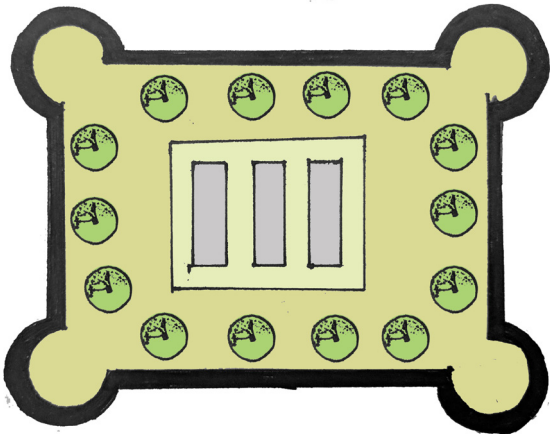


Figure 46 Typical layout of a rauza in Chandauli.



Figure 47 Rauza in Chandauli.
(Source - Primary survey, visited on 18th August, 2019.)

d) Church & Graveyard

The churches reflect a Victorian architectural style, built in brick. The typical architectural features of the churches built by the British community comprise of semi-circular arches, topped by circular windows. The flat roofs of the buildings are adorned with an ornamental pediment in the front. The roofs are also interspersed with cupolas, extending from the columns. The front elevation of the churches comprise of intricate tracery carving into the walls. A typical church has a graveyard within its complex, which has multiple graves with decorative headstones.



Figure 48 Christ the King's Church in Chandauli.
(Source - Primary survey, visited on 18th August, 2019.)



Figure 49 Graveyard of Christ the Church in Chandauli.
(Source - Primary survey, visited on 18th August, 2019.)

ii. Civic

a) Railways

The British settled in the Mughalsarai region of Chandauli. Here, they established the ancient railway track connecting Howrah and Delhi. It was built to connect the eastern and western parts of the country. The railway station was built in 1862. It is built in exposed brick. The building is adorned with dentils along the roof, which is a typical architectural feature of colonial buildings. This building comprises of semi-circular arches with a prominent keystone. Most of these arches have now been filled with brick to make optimum utilization of space. The railway junction also constitutes residential quarters for the railway staff.

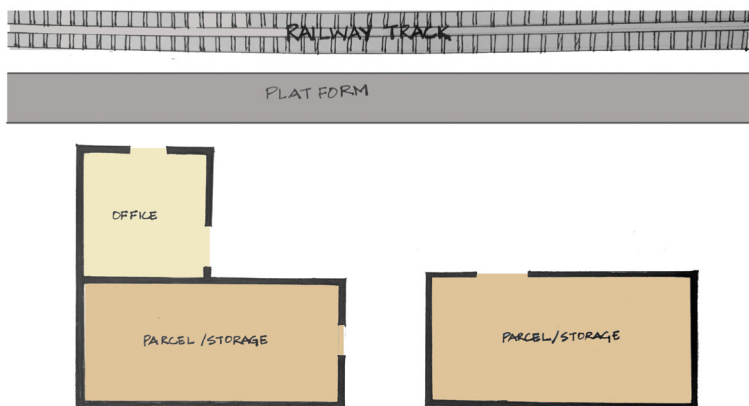


Figure 50 Typical layout of railway junction at Mughalsarai.



Figure 51 Carriage and Baggage of Departure at Mughalsarai.
(Source - Primary survey, visited on 18th August, 2019.)

iii. Institutional

a) Gym Khana

The British also constructed various recreational buildings such as the Barkley Gym Khana. It is an institute which was established in 1925. The building is entered through a colonnaded veranda, with columns resting on extended rectangular bases. The building is outlined with dentil mouldings along the periphery of the roof. Chajjas over the windows rest on simple brackets. The side entrance of the building comprises of an ornamental pediment. The corners of the buildings are highlighted with alternatively coloured bricks.



Figure 52 Bakle Gym Khana Institute at Chandauli.
(Source - Primary survey, visited on 18th August, 2019.)

6.2.2. Architecture of the Buildings

The architecture of the buildings dates back to 19th and 20th century AD. They exhibit multiple historic layers of Chandauli. The buildings are mostly built in Victorian architectural style or the Hindu vernacular style. The architecture of different building typologies is the easiest way to assess the history of the city. The layout of the building, its construction material and technique helps to assess the time period of the building. This helps to identify the different ruling monarchs within the region.

The religious buildings within the district include temples, ashrams and the rauza. While they exhibit a typical architectural style of North Indian region, there are certain features which distinguish it from the rest. The Shiva temples of Chandauli comprise of multi-foliated arches which are adorned with floral moldings at every cusp. The geometric patterns on all ornamentation bands around the temples are highlighted using vibrant colors. The temples are mostly located along the river bank. The other temples within the region comprise of wells or talabs. These water features are also ornamented with floral moldings and pucca steps.

The British occupied the Mughalsarai area in Chandauli. They built various residential settlements along the river, for ease in trade and commerce. These settlements were interspersed with civic and institutional buildings. The architecture of these buildings was typically Colonial. They comprised of flat roofs and dentil mouldings around the building. The buildings were mostly red and white. Churches comprised of gothic arches and tracery moulding adorned over the doorway. Certain buildings were also covered in gabled roofs. The major landmark established by the British is the Mughalsarai railway junction. During the 19th century, it served as a major mode which connected the northern and eastern part of the country.



Figure 53 Multi-foliated arches with floral mouldings at a Shiva temple
(Source - Primary survey, visited on 18th August, 2019.)



Figure 54 Ornamental pediments and tracery moulding in churches
(Source - Primary survey, visited on 18th August, 2019.)



Figure 55 Semi-circular arches with a prominent keystone in colonial buildings.
(Source - Primary survey, visited on 18th August, 2019.)



Figure 56 Gothic windows in churches
(Source - Primary survey, visited on 18th August, 2019.)

6.3. Evolution pattern in architecture for Bhadohi & Chandauli

Bhadohi, located to the north of Mirzapur, east of Allahabad, and west of Varanasi, has historical and cultural significance. The forest cover of the region created a home for various tribes who occupied major parts of the northern districts during the 12th century AD. Its location along Ganga, attracted various rulers and administrators to occupy the region and set up their base from 14th century AD to 20th century AD. Therefore, the cultural and physical landscape of Bhadohi evolved over time. While modern construction rules over the region today, the historic fabric has not been completely lost. The oldest building within the district dates back to the 18th century AD. Most of the buildings seen within the region are 20th century constructions, built using the modern techniques and building materials.

Chandauli, located to the east of Varanasi, along the western banks of river Ganga, comprises of a rich cultural and physical landscape. The district historically evolved over the years to exist as it does today. The diverse natural features in the region concentrated the settlements in the plains, along the northern region of the district. The history of Chandauli is similar to that of Varanasi. Maximum number of buildings were built in the 20th century, by the British, as they set up their base at Mughalsarai. The oldest building within the region dates back to the 15th century AD, which are the ruins of the forts along Baluwa.



Figure 57 Statistics of the number of buildings built in different centuries for a) Bhadohi and b) Chandauli.

As discussed earlier, the typologies of the buildings and settlements within the district developed due to the religious and mythological significance of the area. The buildings within the region are mostly religious and include temples and dharamashalas for the pilgrims visiting the region. There are limited number of villages along the river within Bhadohi.

As mentioned in the previous section, there are primarily two types of building typologies in Chandauli – religious and institutional. There is a higher concentration of religious buildings within this district. Built along the river, these sites are frequently visited by various pilgrims and tourists.

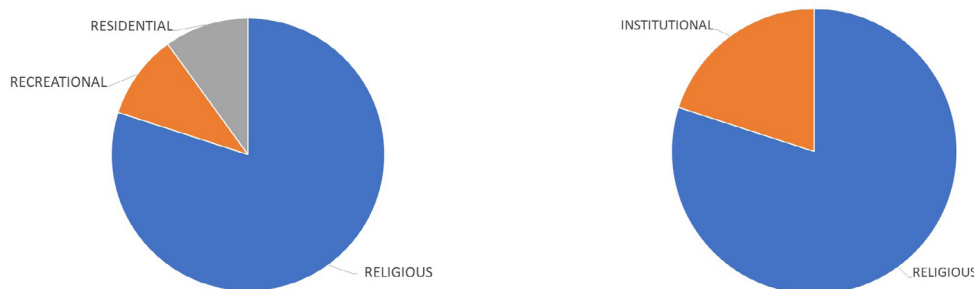


Figure 58 Pie charts of the building typologies for a) Bhadohi and b) Chandauli.

7. Approach and Methodology

The term 'Built Heritage' is a fluid term constituting a diverse array of elements. From individual buildings, to entire precincts of towns, monuments, structures, gardens and landscapes. Heritage is about the value people attach to places and creating local identity and distinctiveness. Bhadohi and Chandauli Districts have innumerable values and their significance associated with centuries. On the whole, the areas represent Indian heritage and culture.

The purpose of this report is to identify the built heritage of Bhadohi and Chandauli Districts which define the present city and to derive its association with the river Ganga. The aim to understand the importance of the river in the historic timeline of the city and analyze the architectural characteristics based on this information. For the purpose of this study a boundary was defined at a distance of 5km from the bank of the river on both the sides.

The listing process comprised the preparation of inventories of heritage buildings and sites with respect to their cultural, architectural and historic significance. Following are the elaborated tasks at various stages:

7.1 Literature Study

This stage included the procuring of all existing information, lists and database available from the secondary sources such as national archives, ASI library, INTACH documentation centre etc.

It started with the identification of reliable sources. The various sources including gazetteers, travel books, and several other specialized books containing information about the architecture and history of the area to be listed/documentated was gathered. Secondary research on all documentation that has been done so far on Allahabad District was carried out at this stage.

Secondly important places and building were selected based on following selection criteria:

- Historic archaeological significance
- Mythical or associational significance of the place
- Pilgrim and tourist preference for visit to the place
- Mention in literature and maps
- Typologies
- Accessibility

The archival research and documentation of the cultural assets in terms of its history, old photographs, drawings, maps, people associated, occasions, ceremonies or festivals celebrated in the building and region was done with the help of available secondary sources. This included, the built form and settlement pattern that helped understand the significance of the heritage assets and analyze its association with the river Ganga.

7.2 Primary Site Survey

A format was prepared for the collection of data from the site that covered all the important aspects to be studied. The forms broadly included the following:

Form: Mapping of Built Heritage

- Name of Town & Property
- Approachability & GIS Location
- Typology & sub-typology
- Brief historical and contextual description
- Cultural significance
- Architectural description
- Ownership & Management
- Uses both historic and current
- State of Conservation
- Association with Ganga (direct or indirect)
- Threats to the heritage property

Grading Criteria: The grading criteria for the heritage assets is based on its Archaeological, Historical, Architectural, Social, Religious and Natural significance.

The selected sites in Bhadohi and Chandauli Districts were visited for Primary Survey. The on-site tasks included:

- Cross checking of data, collected from secondary sources
- Finding additional information from local sources
- Filling up of prepared formats
- Analyzing the local significances of such assets

7.3 Filling Inventories

The most commonly used technique in documenting cultural heritage through written means are inventories, supported by photographs. An inventory of a historic neighborhood uses building dates; type, size, and opulence of the structures; and comparisons of original, subsequent and contemporary uses to show how a neighborhood and its economy developed and changed, and how historical research provides context, chronology, description, interpretation, and assessment for architectural and engineering documentation. Research forms the basis for identifying significant structures, the initial step in the documentation.

The inventories have 3 basic divisions on Identification, Description and Additional Information. The inventory formats have been filled using primary data collected at site as well as secondary information obtained from various sources. The sources of information have been mentioned in the inventories.

7.4 GIS Mapping

Geographical Information System (GIS) is a tool for the establishment of integrating spatial and attribute data. The listed properties are mapped in the maps in order to identify the Heritage Zones and their proximity to the river in order to understand its contextual properties. All maps include basic information of the locality in context to the overall district, proximity from the river and major roads in the area.

Overlaying and combining information in GIS with considerable analysis and visualization methods can provide an important contribution for the sustainable development of the historic areas. This tool can be really helpful in identifying, analyzing and managing which have ample of scope for development through their varied natural and built heritage. Beyond that further usage should be considered in preservation of monuments and historic buildings, in different planning procedures, local history and education.

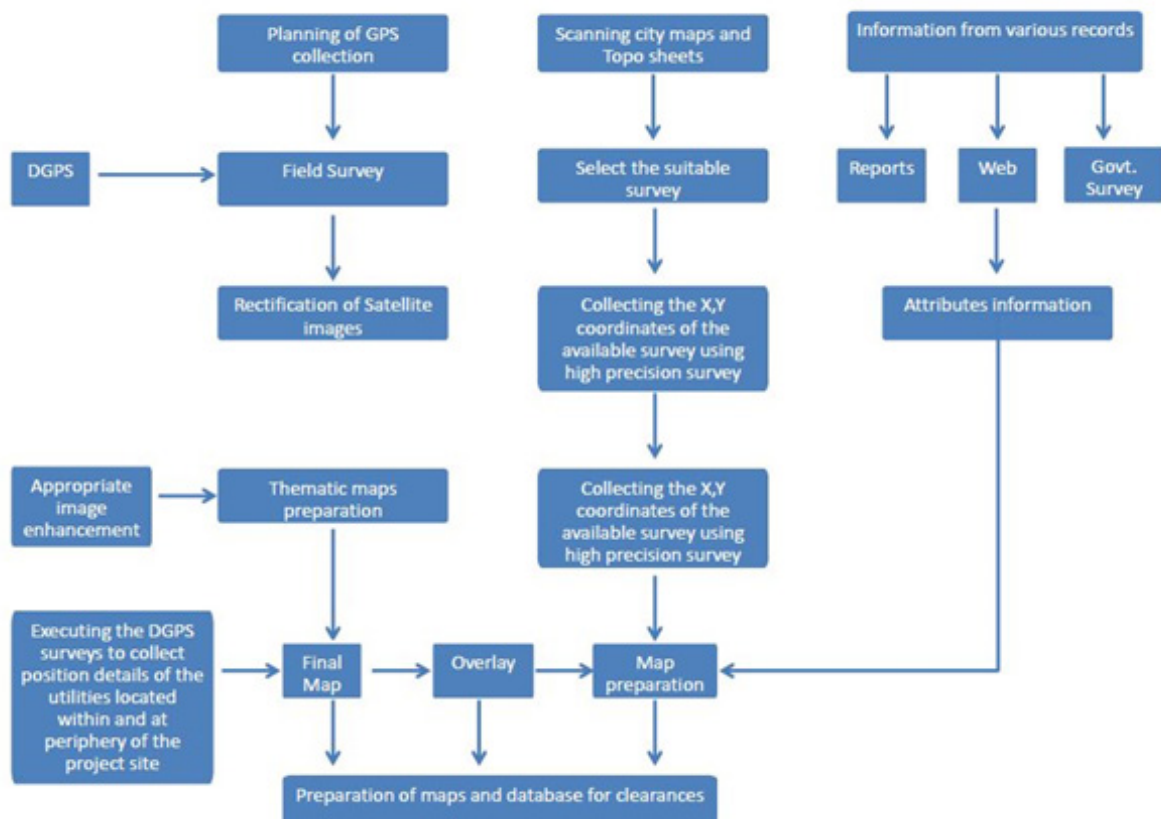


Figure 59 GIS Mapping Methodology (Source : primary survey by AH Division INTACH team)

7.5 Compiled Data

The final report with all the required data has been completed, compiled and submitted with:

- Filled forms of all listed buildings
- GIS Maps with the heritage assets

Note: A GIS map has been generated each for both the districts, as there are very few listed buildings (For Bhadohi - Bhd, and for Chandauli - Chn). All inventories and maps are allocated a reference number. In order to locate an inventory, a particular map number (eg: Bhd/01 for buildings in Bhadohi and Chn/01 for buildings in Chandauli) is mentioned in the form and the reference number (eg: GaD/Bhd/01 for buildings in Bhadohi and GaD/Chn/01 for buildings in Chandauli) of the particular inventory can be located.



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ब्रह्मसिद्धि

सौजन्य से -
वीरिन्द्र सिंह 'मत्त'
स्वीटवट इन्स्टीट्यूट
राष्ट्रीय अकादमी विज्ञान, नोवा

ANNEXURE A

LISTING INVENTORIES



Question	Response	Property Past Use	Temple		
Photo		Property Present Use	Temple		
Photo		Architectural Style	Contemporary architectural style		
Map No.	Bhd/01	Architectural Description	<p>The precinct has newly built structures on a mythological site built using modern construction techniques. It comprises of a Samadhi followed by a park and a lodge; the main shrine has a small organic cave like Shiva temple and a kund in front of it. The entrance of the temple is through a bridge that leads to a rectangular wooden double door ornamented with carvings. It is dedicated to Goddess Sita and is built on a high plinth with alternate stepped planters and stairs, with white marble and stone. The ground floor has rectangular windows with wooden shutters with a marble sill adorned with two plain cornice bands. The windows also have individual moulded trapezoidal chajjas, the verandah has circular columns with ornamental capitals to support the balcony on the first floor. The first floor has similarly ornamented windows, the balcony has a metal railing between circular column. The rear wall of the shrine has a mural depicting the significance of the temple. The roof of the temple has 3 pyramidal Shikharas, one over the Garbhagriha and two over the ardhmandappa, with a finial on top. There is a rectangular kund on the south of this shrine.</p>		
Reference No.	GaD/Bhd/01				
Present Name of the Property	Sitamarhi Complex				
Past Name of the Property	Sitamarhi Complex				
Location	25.273208 82.258224 0 0				
Approach	It is located at the end of Bajrang Bali Marg and is 500 m north west of Luv-Kush Temple.				
Address	Maa Bhagwati Road, Bankat Uparwar N. Barpur, Bhadohi.				
Building Surroundings/ Settings	It stands in an agricultural area 650 m away from the banks of river Ganga and has temples, fields and a few scattered residences in its surroundings.				
Approximate Date of Construction	<ul style="list-style-type: none"> 20th century 				
Precise Date of Construction	1998 (The site is mythological but the construction is recent)				
Ownership	<ul style="list-style-type: none"> Private 	Historical/Cultural Value	<p>This is believed to be the place where Goddess Sita goes back into the earth after being asked to give second Agni Pariksha for living in Rishi Valmiki's ashram, before returning with Lord Ram to Ayodhya. The main shrine houses a statue of Goddess Sita depicting the mythological tale of her going back into the earth, the wall behind the statue has mural depicting the fight between Luv-Kush and Lord Ram's army.</p>		
Owner's Name	Shree Sita Samahit Sthal Trust.				
State of Protection	<ul style="list-style-type: none"> Unprotected 				
Property Type	<ul style="list-style-type: none"> Precinct 				
Property Sub-type	Religious				
				Archaeological	N.A.
				Historical	High
				Architectural	Medium
		Religious	High		
		Social	High		

Natural	Low
Grade	<ul style="list-style-type: none">• IIA
Association with Ganga	Maha Rishi Valmiki used to live in the forest on the banks of the holy river Ganga as he would perform regular religious rituals here and Sita came and lived here after being exiled by Lord Ram.
State of Conservation	<ul style="list-style-type: none">• Fair
Source of Information	Kailash Chandra.
Listing done by	Mitali Vij and Hadia Nehal.



Question	Response		
Photo		Ownership	<ul style="list-style-type: none"> Private
		Owner's Name	Maharani Sita Ji Ram Janki Mandir Trust
		State of Protection	<ul style="list-style-type: none"> Unprotected
		Property Type	<ul style="list-style-type: none"> Precinct
		Property Sub-type	Religious
		Property Past Use	Ashram
		Property Present Use	Temple
		Architectural Style	Contemporary architectural style.
Photo		Architectural Description	<p>The complex has two gates, with statues depicting the significance of the site and comprises of two temples dedicated to Ram-Janki and Lord Hanuman, two Banyan trees with a platform around it and a circular well with a square platform which can be access through stairs on all sides. The Temple has two shrines with a veranda in front of it with square columns to support the roof adorned with decorative brackets. The two shrines are adjacent to each other and have blocked with metal jaalis, there are two pointed arch shaped niches on either side of the shrines. The external wall of the garbhagriha is adorned with floral paintings and a series painted strips with pan-patta decorations, leaves etc. The upper part of the temple has a flat roof with low railings and the garbhagriha is topped with conical Shikharas with a metal finial on top.</p>
Map No.	Bhd/01		
Reference No.	GaD/Bhd/02		
Present Name of the Property	Maharishi Valmiki ashram and Luv Kuch Janm sthal		
Past Name of the Property	Maharishi Valmiki ashram and Luv Kuch Janm sthal		
Location	25.269982 82.262445 0 0		
Approach	It is approached through Luv Kush Road which leads to Sita Mani Ghat and is 80 m north west of Government Guest house	Historical/Cultural Value	<p>This is believed to be the place where Goddess Sita gives birth to Luv and Kush and where the twins later tie the Horse from the Ashwamedh Yagya performed by Lord Ram and defeated his army. They tied Lord Hanuman to a tree in close proximity of the Ashram. The two Banyan trees are said to be the same trees where Maharishi Valmiki would teach Luv and Kush the Shtriya Dharm.</p>
Address	Sitamadi, Narepaar, Bhadohi.		
Building Surroundings/ Settings	It is located on the banks of river Ganga and has a government guest house and a few scattered temples in its surroundings.		
Approximate Date of Construction	<ul style="list-style-type: none"> 20th century 	Archaeological	N.A.
Precise Date of Construction	Not Available (The site is mythological but the construction is recent)	Historical	High
		Architectural	Medium


Religious	High
Social	Medium
Natural	Medium
Grade	<ul style="list-style-type: none">• IIA
Association with Ganga	Maha Rishi Valmiki, who is credited for writing the Valmiki Ramayana, used to live in the forest on the banks of the holy river Ganga as he would perform regular religious rituals here.
State of Conservation	<ul style="list-style-type: none">• Showing Signs of Deterioration
Threats to the Property	<ul style="list-style-type: none">• Material Deterioration• Lack of Maintenance
Source of Information	Primary Survey.
Listing done by	Mitali Vij and Hadia Nehal.



Question	Response		
		Property Past Use	Ghat
		Property Present Use	Ghat
Photo		Architectural Style	Regional vernacular architectural style
		Architectural Description	It is 6 m wide and 60 m long brick steps with low railings, that lead to the river from the village. The villagers use the ghat for their day-to-day activities like bathing, washing clothes and utensils etc.
Photo		Historical/Cultural Value	River Ganga has been the primary source of water for settlements since the early ages. Ghats like these were built by settlements in order to access the river water for day-to-day activities.
Map No.	Bhd/01		
Reference No.	GaD/Bhd/03	Archaeological	N.A.
Present Name of the Property	Kalinjra Ghat	Historical	Low
Past Name of the Property	Kalinjra Ghat	Architectural	Low
Location	25.268802 82.306432 0 0	Religious	Low
Approach	It can be approached through an arterial road parallel to Mahanarayan Pandey road and is approximately 800 m south of Lakshmi Narayan Temple.	Social	Medium
		Natural	High
Address	Kuthawatari, Kalinjra Village, Bhadohi.	Grade	• IIB
Building Surroundings/ Settings	It is located on the banks of river Ganga and has residences, temples and mixed use buildings in its surroundings.	Association with Ganga	This ghat was built by the nearby villagers of Kalinjra in order to easily access the river Ganga and use it for domestic purposes.
Approximate Date of Construction	• 19th century	State of Conservation	• Showing Signs of Deterioration
Precise Date of Construction	Not available	Threats to the Property	• Material Deterioration • Lack of Maintenance
Ownership	• Public	Source of Information	Primary survey.
Owner's Name	Not available	Listing done by	Mitali Vij and Hadia Nehal.
State of Protection	• Unprotected		
Property Type	• Landscape		
Property Sub-type	Recreational		

Question	Response	Property Present Use	Residence
Photo		Architectural Style	Traditional architectural style
Photo		Architectural Description	It is a single storied building, built with traditional architectural style using mud and wood. The entrance is through a rectangular opening covered with a thatch door. The front of the house has a lower ceiling than the rest of the building and has a sloping roof covered terracotta roofing tiles. The rest of the part is relatively higher and has small rectangular ventilators with a hipped pyramidal slopping roof covered with terracotta roofing tiles.
Map No.	Bhd/01	Historical/Cultural Value	This is the only remaining example of the traditional mud houses that the settlement of the area used to live in.
Reference No.	GaD/Bhd/04	Archaeological	N.A.
Present Name of the Property	Mud House	Historical	High
Past Name of the Property	Mud House	Architectural	Medium
Location	25.273072 82.30836 0 0	Religious	Low
Approach	It is approached by a road going south west from Raiyapur about 2 km.	Social	Low
Address	Village Kalinjra, Bhadohi.	Natural	Medium
Building Surroundings/ Settings	The building stands in a village about 550 m from the banks of river Ganga and has a few scattered residences, temples and mixed use buildings in its surroundings.	Grade	<ul style="list-style-type: none"> IIB
Approximate Date of Construction	<ul style="list-style-type: none"> 19th century 	Association with Ganga	As the river Ganga was the only primary source of water in the area, hence settlements were established along the banks of the river. This area being far from the main city and the lack of resources in the area resulted locals to build using tradition building materials.
Precise Date of Construction	Not Available	State of Conservation	<ul style="list-style-type: none"> Showing Signs of Deterioration
Ownership	<ul style="list-style-type: none"> Private 	Threats to the Property	<ul style="list-style-type: none"> Material Deterioration Lack of Maintenance
Owner's Name	Shiv Shankar Gautam	Source of Information	Primary survey.
State of Protection	<ul style="list-style-type: none"> Unprotected 		
Property Type	<ul style="list-style-type: none"> Building 		
Property Sub-type	Residential		
Property Past Use	Residence		


Question	Response	Property Present Use	Temple
Photo		Architectural Style	Contemporary architectural style
Photo		Architectural Description	The temple is built on a low plinth, and has a square garbhagriha surrounded by a veranda with circular columns. The entrance to the garbhagriha is through a rectangular wooden panelled double door adorned with a semi-circular blind arch. The verandah has a flat roof over it and the Garbhagriha is topped with a Shikhara and urushikharas with a metal finial placed on top of amalaka. There is a kund on the south west of the temple.
Map No.	Bhd/01	Historical/Cultural Value	Lord Shiva has a strong religious influence over the Gangetic region as he is believed to have brought Ganga to the earth, as she descended through his locks, decreasing her torrential flow which had the potential to destroy the earth. Hence, Shiv gans installed numerous temples and Shivlings across the region as a tribute to the Lord. The Pokhra was built next to the temple as locals perform religious rituals there
Reference No.	GaD/Bhd/05	Archaeological	N.A.
Present Name of the Property	Shiv Mandir	Historical	Low
Past Name of the Property	Shiv Mandir	Architectural	Medium
Location	25.290973 82.312095 0 0	Religious	High
Approach	It is approached through Jangiganj road and is 300 m north of Prachin Shiv Mandir Khedopur Sikharwar temple.	Social	Medium
Address	Majhagawan, Bhadohi.	Natural	Low
Building Surroundings/ Settings	The temple stands in a residential area 2.5 km from the banks of river Ganga and has residences, temples, and other mixed use buildings in its surroundings.	Grade	• IIA
Approximate Date of Construction	• 20th century	Association with Ganga	Shiva temples are directly associated with the worship of Lord Shiva and river Ganga. Due to the religious significance of Lord Shiva, temples were built near the river to perform religious rituals.
Precise Date of Construction	Not available.	State of Conservation	• Showing Signs of Deterioration
Ownership	• Public	Threats to the Property	• Material Deterioration • Lack of Maintenance
Owner's Name	Not available	Source of Information	Primary survey.
State of Protection	• Unprotected	Listing done by	Mitali Vij and Hadia Nehal.
Property Type	• Building		
Property Sub-type	Religious		
Property Past Use	Temple		

Question	Response	Property Present Use	Temple
Photo		Architectural Style	Contemporary architectural style
Photo		Architectural Description	The temple complex is built recently on a mythological site, comprising of a circular well, a square well with a square platform around it, a temple dedicated to Lord Hanuman and temple dedicated to Ram-Janki with an ashram and Dharamshala adjacent to it. The Temple dedicated to Lord Hanuman is square in plan with a square Garbhagriha and a veranda with circular columns supporting Trifoliate pointed arches which is covered with metal railings. The Garbhagriha can be accessed through a wooden panelled double door. The upper part of the temple has a flat roof over the veranda and a pyramidal Shikhara placed over a short square flute with a flag on top. The temple dedicated to Ram-Janki has a similar plan with a square Garbhagriha and a semi-circular arched veranda around it. The upper part of this temple has a flat roof ornamental parapet with triangular modules and the Garbhagriha is topped with a pyramidal Shikhara with Urushikharas carved on all four sides, topped with a finial and a flag. The Dharamshala is relatively plain and has a veranda with wooden columns supporting the perforated metal sloping roof and a flight of stairs to access the terrace can be seen.
Map No.	Bhd/01		
Reference No.	GaD/Bhd/06		
Present Name of the Property	Shri Bajrangi Shakti Peeth Kutiya		
Past Name of the Property	Shri Bajrangi Shakti Peeth Kutiya		
Location	25.288443 82.331408 0 0		
Approach	It is on Jangiganj Dhantulsi Marg and is 700 m north west of Santoshi Mata Mandir.		
Address	Jangiganj Dhantulsi Marg, Rajmala, Bhadohi.	Historical/Cultural Value	This is believed to be the place where the twins Luv and Kush defeated and tied up Lord Hanuman after challenging Lord' Rams army to protect Maha Rishi Valmiki's Ashrams.
Building Surroundings/ Settings	It stands on agricultural land 3.4 km from the banks of river Ganga and has a very few scattered temples and residences in its surroundings		
Approximate Date of Construction	<ul style="list-style-type: none"> 20th century 	Archaeological	N.A.
Precise Date of Construction	Not Available (the site is mythological but the construction is recent)	Historical	High
Ownership	<ul style="list-style-type: none"> Private 	Architectural	Low
Owner's Name	Choudhary Bheem Misra	Religious	High
State of Protection	<ul style="list-style-type: none"> Unprotected 	Social	Medium
Property Type	<ul style="list-style-type: none"> Precinct 	Natural	Low
Property Sub-type	Religious	Grade	<ul style="list-style-type: none"> IIA
Property Past Use	Kutiya		

Association with Ganga	Maha Rishi Valmiki used to live in the forest on the banks of the holy river Ganga as he would perform regular religious rituals here.
State of Conservation	<ul style="list-style-type: none">• Showing Signs of Deterioration
Threats to the Property	<ul style="list-style-type: none">• Material Deterioration• Structural Deterioration• Lack of Maintenance
Source of Information	Primary survey.
Listing done by	Mitali Vij and Hadia Nehal.




Question	Response	Property Past Use	Temple
Photo		Property Present Use	Temple
Photo		Architectural Style	Regional vernacular architectural style
Map No.	Bhd/01	Architectural Description	The precinct comprises of a series of shrines dedicated to different Gods and goddesses with the main shrine dedicated to Lord Shiva is in the basement and has a veranda with square columns in front of it with a sloping ramp leading to it. The upper part of this structure is a flat roof with a shrines having different types of shikharas on top of it. A similar columned structure is opposite to the shrines with square columns and a flat roof and is used as a resting space by the pilgrims.
Reference No.	GaD/Bhd/07	Historical/Cultural Value	Lord Shiva has a strong religious influence over the Gangetic region as he is believed to have brought Ganga to the earth, as she descended through his locks, decreasing her torrential flow which had the potential to destroy the earth. Hence, Shiv gans installed numerous temples and Shivlings across the region as a tribute to the Lord.
Present Name of the Property	Baba Semrath Nath Shiv Mandir	Archaeological	N.A.
Past Name of the Property	Baba Semrath Nath Shiv Mandir	Historical	Low
Location	25.238681 82.330451 0 0	Architectural	Low
Approach	It is approached through an arterial road leading to the banks of river Ganga on the west of Dagdagpur Ozhapur Sampark Marg, and is 380 m south west of Bhole Misthan Bhandar Semradh.	Religious	High
Address	Nagardah Tari, Bhadohi.	Social	High
Building Surroundings/ Settings	It stands in a residential area 400 m from the banks of river Ganga and has temples, Ghats, residences, markets and other mixed use buildings in its surroundings.	Natural	Medium
Approximate Date of Construction	<ul style="list-style-type: none"> 19th century 	Grade	<ul style="list-style-type: none"> IIB
Precise Date of Construction	Not Available	Association with Ganga	Shiva temples are directly associated with the worship of Lord Shiva and river Ganga. Due to the religious significance of Lord Shiva, temples were built near the river to perform religious rituals.
Ownership	<ul style="list-style-type: none"> Private 	Threats to the Property	<ul style="list-style-type: none"> Material Deterioration Structural Deterioration Lack of Maintenance
Owner's Name	Gram Pradhan Trust	Source of Information	Primary survey
State of Protection	<ul style="list-style-type: none"> Unprotected 	Listing done by	Mitali Vij and Hadia Nehal.
Property Type	<ul style="list-style-type: none"> Precinct 		
Property Sub-type	Religious		

Question	Response	Property Past Use	Temple
Photo		Property Present Use	Temple
		Architectural Style	Regional vernacular architectural style.
Architectural Description		<p>The temple is built on a high plinth which is clad with tiles. The single storied, sandstone-built temple is square in plan and can be accessed through a flight of stairs. The temple is square in plan with veranda around it. The temple stands at a junction of roads and has an arched veranda with flat arched supported over square columns adorned with decorative brackets. Ornamental cornice bands with pan-patta decoration run over the openings. The temple has a short chajja and ornamental cornice band bearing geometric patterns over the short parapet. The Garbhagriha is square in plan and is built on a stone platform with a cornice band ornamented with pan-patta decorations and has two steps in front of it topped with three circular ornamentations. The entrance to the garbhagriha is through a rectangular opening with two dwarfpals carved on the door jambs. The Garbhagriha is topped by a shikhara and urushikharas, resting on a tall flute with a metal finial placed on top of amalaka and a flag.</p>	
Map No.	Bhd/01	Historical/Cultural Value	
Reference No.	GaD/Bhd/08		
Present Name of the Property	Shiv Mandir		
Past Name of the Property	Shiv Mandir		
Location	25.285955 82.432375 0 0		
Approach	It is located on Bhadohi-Gopigunj road and is 25 m north east of Gopigunj Chauraha.		
Address	Gopiganj Rd, Gopiganj, Bhadohi.		
Building Surroundings/ Settings	It is located on the main highway connecting Varanasi and Allahabad in a residential setting and has houses, other temples, markets and pother mixed use buildings in its surroundings.		
Approximate Date of Construction	<ul style="list-style-type: none"> 19th century 		
Precise Date of Construction	Not available.		
Ownership	<ul style="list-style-type: none"> Private 	Archaeological	N.A.
Owner's Name	Shri. Swargiye Raghunath Prasad Tiwari.	Historical	Low
State of Protection	<ul style="list-style-type: none"> Unprotected 	Architectural	Medium
Property Type	<ul style="list-style-type: none"> Building 	Religious	High
Property Sub-type	Religious	Social	Medium
		Natural	Low
		Grade	<ul style="list-style-type: none"> IIB

Association with Ganga	Shiva temples are directly associated with the worship of Lord Shiva and river Ganga. Due to the religious significance of Lord Shiva, temples were built near the river to perform religious rituals.
State of Conservation	<ul style="list-style-type: none"> • Showing Signs of Deterioration
Threats to the Property	<ul style="list-style-type: none"> • Material Deterioration • Structural Deterioration • Vegetative Growth • Lack of Maintenance
Source of Information	Gaurav Kumar Tiwari.
Listing done by	Mitali Vij and Hadia Nehal.



Question	Response	Ownership	• Public
Photo		Owner's Name	Not available
Photo		State of Protection	• Unprotected
Map No.	Bhd/01	Property Type	• Precinct
Reference No.	GaD/Bhd/09	Property Sub-type	Religious
Present Name of the Property	Ancient Shiv Mandir and Dharamshala	Property Past Use	Temple
Past Name of the Property	Ancient Shiv Mandir and Dharamshala	Property Present Use	Temple
Location	25.251113 82.421085 0 0	Architectural Style	Regional vernacular architectural style
Approach	It is approached through a main road leading to Rampur Ghat through the village of Amilaur Uparwar and is 500 m north west of Jogirababa Mandir.	Architectural Description	The Dharamshala and the Shiva temples are on the opposite sides of the road that lead to Rampur Ghats. The temples are built on a high platform and can be accessed through a flight of stairs. The temple also has a high plinth adorned with cornice bands bearing Pan-patta ornamentation. The Mandappa with square column adorned with decorative brackets is square in plan and has a stone statue of Nandi bull facing the Garbhagriha. The garbhagriha can be accessed through a rectangular opening ornamented with a trifoliate blind arch and carvings of festoons, flowers and decorative door jambs. The temple has a flat roof with low stone railing over the mandappa and the Garbhagriha is topped by a shikhara and urushikharas with a metal finial placed on top of amalaka and kalash. The Dharamshala has a 'U' shaped plan structure facing the temples built on a high stone plinth and can be accessed through a flight of stairs leading to a courtyard followed by a semi open space. The veranda has square columns with ornamental brackets supporting the roof over it. The structure has a short chajja supported over smaller decorative brackets. The façade has rectangular openings and niches. The terrace has a flat roof with a low stone parapet.
Address	Amilaur Tari, Bhadohi.	Historical/Cultural Value	Lord Shiva has a strong religious influence over the Gangetic region as he is believed to have brought Ganga to the earth. The Rampur
Building Surroundings/ Settings	The precinct stands in a residential area 200 m from the banks of river Ganga and has residences, temples, Ghats and other mixed use buildings in its surroundings.	Archaeological	N.A.
Approximate Date of Construction	• 18th century	Historical	Medium
Precise Date of Construction	Not Available	Architectural	Medium

Religious	High
Social	High
Natural	High
Grade	<ul style="list-style-type: none"> • IIA
Association with Ganga	<p>Shiva temples are directly associated with Ganga because Lord Shiva brought Ganga to the earth. It is said that the person whose last rights are performed in the Ganga water here, attains salvation. Due to the religious significance of Lord Shiva and the holy river Ganga, temple and Ghats were built to perform religious rituals.</p>
State of Conservation	<ul style="list-style-type: none"> • Showing Signs of Deterioration
Threats to the Property	<ul style="list-style-type: none"> • Material Deterioration • Structural Deterioration • Lack of Maintenance
Source of Information	Primary survey.
Listing done by	Mitali Vij and Hadia Nehal.



Question	Response	Architectural Style	Regional vernacular architectural style
Photo		Architectural Style	Regional vernacular architectural style
Photo		Architectural Description	The Ghats have long stairs leading to the banks of river Ganga with two semi-open resting platforms on either side of the steps. There are two square shrines dedicated to Lord Hanuman and Lord Vishnu behind the resting platforms opposite each other. The Shrines have a plinth adorned with pan-patta ornamentation and are accessed through a rectangular wooden panelled double door and has a short chajja supported over decorative brackets. The upper part of these shrines is flat with stone railings.
Map No.	Bhd/01	Historical/Cultural Value	This ghat is used by the settlement of the area up to Jaunpur use this ghat for cremation purposes. An important religious ritual called 'Kartik snan' where it is considered auspicious to take a bath here during the month of Kartik (as per the Hindu calendar).
Reference No.	Gad/Bhd/10		
Present Name of the Property	Rampur Ghat		
Past Name of the Property	Rampur Ghat		
Location	25.250636 82.420687 0 0	Archaeological	N.A.
Approach	It is approached through a main road leading to Rampur Ghat through the village of Amilaur Uparwar and is 450 m north west of Jogirababa Mandir.	Historical	Medium
Address	Amilaur Tari, Bhadohi.	Architectural	Low
Building Surroundings/ Settings	The Ghat is located on the banks of river Ganga and has residences, temples, markets and other mixed use buildings in its surroundings.	Religious	High
Approximate Date of Construction	<ul style="list-style-type: none"> 18th century 	Social	High
Precise Date of Construction	Not available	Natural	High
Ownership	<ul style="list-style-type: none"> Public 	Grade	<ul style="list-style-type: none"> IIA
Owner's Name	Not available	Association with Ganga	Lord Shiva has a strong religious influence over the Gangetic region as he is believed to have brought Ganga to the earth. The Rampur Ghat is an important cremation Ghat in and around this area and hence Shiv temples and Dharamshala was built for the pilgrims who attend to perform funeral rituals.
State of Protection	<ul style="list-style-type: none"> Unprotected 	State of Conservation	<ul style="list-style-type: none"> Showing Signs of Deterioration
Property Type	<ul style="list-style-type: none"> Landscape 	Threats to the Property	<ul style="list-style-type: none"> Material Deterioration Structural Deterioration Lack of Maintenance
Property Sub-type	Religious	Source of Information	Primary survey.
Property Past Use	Ghat	Listing done by	Mitali Vij and Hadia Nehal.
Property Present Use	Ghat		




Question	Response	State of Protection	<ul style="list-style-type: none"> • Unprotected
Photo		Property Type	<ul style="list-style-type: none"> • Structure
		Property Sub-type	Religious
		Property Past Use	Temple
		Property Present Use	Temple
		Architectural Style	Contemporary architectural style
Photo		Architectural Description	<p>It is a newly constructed structure which houses a small shrine dedicated to Tarkeshwarnath Mahadev. The front façade is covered with numerous bells tied to metal railings. The shrine is built around an old sculpture of Lord Shiva and is square in plan with a pyramidal roof clad with tiles. The shrine is in a rectangular semi open space with square columns to support the flat roof over it.</p>
		Historical/Cultural Value	<p>Lord Shiva has a strong religious influence over the Gangetic region as he is believed to have brought Ganga to the earth. Hence, Shiv gans installed numerous temples and Shivrings across the region as a tribute to the Lord. Locals of the area believe that all wishes are granted in this temple on tying a bell and donating a rooster in this temple.</p>
Reference No.	GaD/Chn/01	Archaeological	N.A.
Present Name of the Property	Baba Tarkeshwarnath Mandir	Historical	Low
Past Name of the Property	Baba Tarkeshwarnath Mandir	Architectural	Low
Location	25.311163 83.054712 0 0	Religious	Medium
Approach	It is locates on Grand Trunk road and is 115 m south east of Bhawani boys hostel.	Social	Medium
Address	Jalilpur, Padao-Mughal Sarai Road, Chandauli.	Natural	Low
Building Surroundings/ Settings	It stands in a residential area 1.5 km from the banks of river Ganga and has residences, temples, markets and other mixed use buildings in its surroundings.	Grade	<ul style="list-style-type: none"> • IIB
Approximate Date of Construction	<ul style="list-style-type: none"> • 20th century 	Association with Ganga	<p>Shiva temples are directly associated with Ganga because Lord Shiva brought Ganga to the earth, as she descended through his locks, decreasing her torrential flow which had the potential to destroy the earth. Due to the religious significance of Ganga, temples were built near the river to perform religious rituals.</p>
Precise Date of Construction	Not available.		
Ownership	<ul style="list-style-type: none"> • Public 		
Owner's Name	Suresh Yadav		

State of Conservation	<ul style="list-style-type: none">• Showing Signs of Deterioration
Threats to the Property	<ul style="list-style-type: none">• Lack of Maintenance
Source of Information	Rajat Yadav.
Listing done by	Hadia Nehal and Niti Chauhan.
	

Question	Response	Property Present Use	Cemetry
Photo		Architectural Style	Colonial architectural style
Photo		Architectural Description	It is a cemetery with an exposed brick compound wall on an undulated land. It has multiple graves with a few highly decorative headstones made of marble. A small house has been constructed later in the cemetery for the caretaker.
Map No.	Chn/01	Historical/Cultural Value	Due to the strategic location of Mughal Sarai, as it lies on the grand truck road, Britishers established a railway station here in 1862. Due to this, they built a residential settlement in this area. Various civic and institutional buildings like church and cemetery were built to cater to these settlements. This cemetery was initially built for the burial of the Railway officers.
Reference No.	GaD/Chn/02	Archaeological	N.A.
Present Name of the Property	Christ the King's Church Graveyard	Historical	Medium
Past Name of the Property	Christ the King's Church Graveyard	Architectural	Low
Location	25.280018 83.11143 0 0	Religious	Medium
Approach	It is approached through DRM road and is 100 m north west of Balak Yeshu Tirthsthan.	Social	Low
Address	European Colony, Mughalsarai, Chandauli.	Natural	Low
Building Surroundings/ Settings	It stands in the European colony 4.6 km from the bank of river Ganga and has residences, churches, Railway station and other mixed use buildings in its surroundings.	Grade	• IIB
Approximate Date of Construction	• 19th century	Association with Ganga	Mughal Sarai lies on the historic silk route and waterways trade route via river Ganga. With the introduction of railways, Britishers laid railway lines and their settlement in the town.
Precise Date of Construction	1835	State of Conservation	• Showing Signs of Deterioration
Ownership	• Private	Threats to the Property	• Material Deterioration • Vegetative Growth • Lack of Maintenance
Owner's Name	Christ the King;s Church	Source of Information	Helen Patrick.
State of Protection	• Unprotected	Listing done by	Hadia Nehal and Niti Chauhan.
Property Type	• Landscape		
Property Sub-type	Religious		
Property Past Use	Cemetry		



Question	Response	Architectural Description	
Photo		Built in exposed brick, it is a double height building with a steep pitched roof. The outer façade has rectangular window set within a semi-circular arch topped over a short chajja, running along the aisles on both sides. The entrance of the church is through a rectangular wooden entrance door topped with a semi-circular arched projection with the name of the church inscribed over it. The clerestory features circular rose windows. A deep cornice runs along the periphery of the exposed columns along the façade. A solid low height parapet rising from an ornamental cornice belt runs along the periphery of the terrace. The alter of the church is topped with a square tower with steep pyramidal pinnacles.	
Map No.	Chn/01		
Reference No.	GaD/Chn/03		
Present Name of the Property	Christ the King's Church		
Past Name of the Property	Christ the King's Church		
Location	25.279652 83.113013 0 0		
Approach	It is approached through DRM road and is 700 m northwest of Deen Dayal Upadhyaya Railway Station.		
Address	European Colony, Mughalsarai, Chandauli.		
Building Surroundings/ Settings	It stands in the European colony 4.6 km from the bankd of river Ganga and has a cemetery, residences, churches, Railway station and other mixed use buildings in its surroundings.	Historical/Cultural Value	Due to the strategic location of Mughal Sarai, as it lies on the grand truck road, Britishers established a railway station here in 1862. Due to this, they built a residential settlement in this area. This Church was built to cater to the religious need of the then employed British Railway officers and was the 3rd shine of Infant Jesus established in India.
Approximate Date of Construction	• 19th century	Archaeological	N.A.
Precise Date of Construction	1835	Historical	Medium
Ownership	• Public	Architectural	Medium
Owner's Name	Priest Father Bipin C. J.	Religious	High
State of Protection	• Unprotected	Social	High
Property Type	• Building	Natural	Low
Property Sub-type	Religious	Grade	• IIA
Property Past Use	Convent School	Association with Ganga	Mughal Sarai lies on the historic silk route and waterways trade route via river Ganga. With the introduction of railways, Britishers laid railway lines and their settlement in the town.
Property Present Use	Church	State of Conservation	• Fair
Architectural Style	Colonial architectural style	Source of Information	Wilson David.
		Listing done by	Hadia Nehal and Niti Chauhan.



Question	Response		
Photo		Architectural Description	Built in bricks, it is a double heighted building rectangular in plan with a recessed first floor. The entrance of the building is through a flat arched porch area adorned with a waved pediment over a chajja supported over a circular column on an extended square base, leading to a rectangular door. The rectangular windows along the external facade have metal jaali and are adorned with individual chajjas supported over triangular brackets and a highlighted sill and lintel. A dented cornice band runs along the periphery of the terrace parapet wall. The terrace can be accessed through a semi-circular arched door set in a corbelled arch. The first floor is ornamented with rectangular niches adorned with pilasters and flat arches. A solid low height parapet rising from a series of dentals runs along the periphery of the terrace on the second floor.
Map No.	Chn/01		
Reference No.	GaD/Chn/04		
Present Name of the Property	Bakle Gymkhana		
Past Name of the Property	Bakle Gymkhana		
Location	25.280962 83.115352 0 0		
Approach	It is approached through DRM road leading to the east central, Mughal Sarai and is 550 m northwest of Deen Dayal Upadhyaya Railway Station.	Historical/Cultural Value	Due to the strategic location of Mughal Sarai, as it lies on the grand truck road, Britishers established a railway station here in 1862. Due to this, they built a residential settlement in this area. This Gymkhana was built in order to cater to the needs of the settlement established for the British Railway officers.
Address	East Central, European Colony, Mughalsarai, Chandauli.		
Building Surroundings/ Settings	It stands in the European colony 4.6 km from the bank of river Ganga and has a cemetery, residences, churches, Railway station and other mixed use buildings in its surroundings.	Archaeological	N.A.
Approximate Date of Construction	• 20th century	Historical	Medium
Precise Date of Construction	1925	Architectural	Medium
Ownership	• Public	Religious	Low
Owner's Name	Indian Railways	Social	Medium
State of Protection	• Unprotected	Natural	Low
Property Type	• Building	Grade	• IIB
Property Sub-type	Institutional	Association with Ganga	Mughal Sarai lies on the historic silk route and waterways trade route via river Ganga. With the introduction of railways, Britishers laid railway lines and their settlement in the town.
Property Past Use	Gymkhana	State of Conservation	• Showing Signs of Deterioration
Property Present Use	Gymkhana	Threats to the Property	• Lack of Maintenance
Architectural Style	Colonial architectural style	Source of Information	Santosh Kumar.
		Listing done by	Hadia Nehal and Niti Chauhan.

Question	Response		
Photo		Architectural Description	Built in exposed bricks, the church is double height building, symmetrical in plan with a raised altar. The transepts on either side of the altar are single stories. The outer façade has two leafed glass windows set within a gothic arch. The clerestory features pointed arched glass windows. A sloped coping runs along the ends on the buttresses. The nave has a hipped roof while the alter is a combination of gable and hip roof covered with Mangalore tiles.
Map No.	Chn/01		
Reference No.	GaD/Chn/05		
Present Name of the Property	St. Paul's Church	Historical/Cultural Value	Due to the strategic location of Mughal Sarai, as it lies on the grand truck road, Britishers established a railway station here in 1862. With respect to this, they built a residential settlement in this area. This Church was built to cater to the religious need of the then employed British Railway officers and was the only Protestant's church in the area.
Past Name of the Property	St. Paul's Church		
Location	25.280608 83.116292 0 0		
Approach	It is approached through DRM road leading to the east central, Mughal Sarai and is 450 m northwest of Deen Dayal Upadhyaya Railway Station.	Archaeological	N.A.
Address	East Central, European Colony, Mughalsarai, Chandauli.	Historical	Medium
		Architectural	Medium
Building Surroundings/ Settings	It stands in the European colony 4.6 km from the bank of river Ganga and has a cemetery, residences, churches, Railway station and other mixed use buildings in its surroundings.	Religious	High
		Social	Medium
Approximate Date of Construction	• 20th century	Natural	Low
Precise Date of Construction	Not available	Grade	• IIB
Ownership	• Private	Association with Ganga	Mughal Sarai lies on the historic silk route and waterways trade route via river Ganga. With the introduction of railways, Britishers laid railway lines and their settlement in the town.
Owner's Name	Diocese of Lucknow	State of Conservation	• Fair
State of Protection	• Unprotected	Source of Information	Primary survey.
Property Type	• Building	Listing done by	Hadia Nehal and Niti Chauhan.
Property Sub-type	Religious		
Property Past Use	Church		
Property Present Use	Church		
Architectural Style	Colonial architectural style		

Question	Response	Property Past Use	Warehouse
Photo		Property Present Use	Abandoned
Photo		Architectural Style	Colonial architectural style
Map No.	Chn/01	Architectural Description	Built in exposed bricks, it is a single storied building and is rectangular in plan. The rectangular doors and windows adorned with blind segmental arches have wooden grills are set with a semi-circular blind brick arch with a highlighted keystone. The façade is ornamented with blind bull's eye arched and have a dented cornice belt running under an low ornamental brick parapet.
Reference No.	GaD/Chn/06	Historical/Cultural Value	Due to the strategic location of Mughal Sarai, as it lies on the crossroads of grand truck road and the historic silk route, Britishers established a railway station here in 1862. This building was built as a part of the railway establishment to facilitate the shift in the trade route from waterways to railways and was used as a warehouse.
Present Name of the Property	Carriage and baggage departure, Mughal Sarai	Archaeological	N.A.
Past Name of the Property	Carriage and baggage departure, Mughal Sarai	Historical	Medium
Location	25.281236 83.126169 0 0	Architectural	Medium
Approach	Can be approached through GT road and is 250 m from Mansarovar Talab on Manash colony road.	Religious	Low
Address	Manash Colony, Mughalsarai, Chandauli.	Social	Low
Building Surroundings/ Settings	It is located in a residential area 4.8 kms from the banks of river Ganga and has, Deen Dayal Upadhyaya junction, temples, residences and other mixed use buildings in its surroundings.	Natural	Low
Approximate Date of Construction	• 20th century	Grade	• III
Precise Date of Construction	1940	Association with Ganga	Mughal Sarai lies on the historic silk route and waterways trade route via river Ganga. With the introduction of railways lines were laid along these trade route for ease during shifting modes of transportation.
Ownership	• Public	State of Conservation	• Showing Signs of Deterioration
Owner's Name	Indian Railways	Threats to the Property	• Material Deterioration • Vegetative Growth • Lack of Maintenance
State of Protection	• Unprotected	Source of Information	Vinay Kumar Pandey.
Property Type	• Precinct		
Property Sub-type	Industrial		

Notes	Due to the construction of the new railway tracks from Delhi-Kolkata, the building is set to be demolished by 2020.
Listing done by	Hadia Nehal and Niti Chauhan.
	

Question	Response	Property Present Use	Talab
Photo		Architectural Style	Regional vernacular architectural style
Photo		Architectural Description	The talab is irregular in shape and has steps running along the periphery, leading to the water body.
Map No.	Chn/01	Historical/Cultural Value	This talab was built to cater to the domestic and religious needs of the residential settlement established in Mughal Sarai. 'Chat Pooja', an annual event that happens in the month of Kartik (According to the Hindu calendar) is celebrated at this site.
Reference No.	GaD/Chn/07	Archaeological	N.A.
Present Name of the Property	Mansarovar Talab	Historical	Low
Past Name of the Property	Mansarovar Talab	Architectural	Low
Location	25.281092 83.126642 0 0	Religious	Medium
Approach	It is approached through G T road and is 725 m northeast of PT. Deen Dayal Upadhyaya Jn.	Social	Medium
Address	Mughalsarai, Chandauli.	Natural	High
Building Surroundings/ Settings	It is built in a residential area 4.5 km from the bank of river Ganga and has temples, residences, railway station and other mixed use buildings in its surroundings	Grade	• IIB
Approximate Date of Construction	• 20th century	Association with Ganga	In the Ganga valley, there is presence of aquifers and natural springs which results in existence of waterbodies, streams and wells. Since the water of river Ganga is considered to be most holy, Mansarovar Talab is used to indirectly perform religious rituals (bathing, drinking) in the waters.
Precise Date of Construction	Not available	State of Conservation	• Showing Signs of Deterioration
Ownership	• Public	Threats to the Property	• Material Deterioration • Lack of Maintenance
Owner's Name	Not available	Source of Information	Vinay Kumar Pandey.
State of Protection	• Unprotected	Listing done by	Hadia Nehal and Niti Chauhan.
Property Type	• Landscape		
Property Sub-type	Religious		
Property Past Use	Talab		

Question	Response	Property Present Use	Temple
Photo		Architectural Style	Contemporary architectural style
Photo		Architectural Description	The temple is built on a high plinth and can be accessed through a flight of stairs leading to an arched mandappa adorned with semi-circular multifoliated arches resting on circular fluted columns and cornice bands with pan-patta decoration. There is a small marble Nandi Bull Statue in front of the main shrine which can be accessed through a rectangular door ornamented with floral and bird carvings etc. The Garbhagriha has a Shikhara with a finial on top and urushikharas terminating in gilded points.
Map No.	Chn/02	Historical/Cultural Value	Lord Shiva has a strong religious influence over the Gangetic region as he is believed to have brought Ganga to the earth, as she descended through his locks, decreasing her torrential flow which had the potential to destroy the earth. Hence, Shiv gans installed numerous temples and Shivalings across the region as a tribute to the Lord.
Reference No.	GaD/Chn/08	Archaeological	N.A.
Present Name of the Property	Shivala Mandir	Historical	Low
Past Name of the Property	Shivala Mandir	Architectural	Medium
Location	25.423039 83.18465 0 0	Religious	High
Approach	It is approached through a road leading to Balua Ghat from Chahania Chownk and is 150 m west of Sri Ganga-Yamuna-Saraswati Temple.	Social	Medium
Address	Balua Ghat, Chandauli.	Natural	Low
Building Surroundings/ Settings	The temple lies on the bank of river Ganga and has ghats, temples, residences and other mixed use buildings in its surroundings.	Grade	• IIB
Approximate Date of Construction	• 20th century	Association with Ganga	Shiva temples are directly associated with the worship of Lord Shiva and river Ganga. Due to the religious significance of Lord Shiva, temples were built near the river to perform religious rituals.
Precise Date of Construction	Not available	State of Conservation	• Showing Signs of Deterioration
Ownership	• Public	Threats to the Property	• Lack of Maintenance
Owner's Name	Village	Source of Information	Bhudhu Ram.
State of Protection	• Unprotected	Listing done by	Hadia Nehal and Niti Chauhan.
Property Type	• Structure		
Property Sub-type	Religious		
Property Past Use	Temple		

Question	Response	Property Past Use	Mazhar
Photo		Property Present Use	Mazhar/ Eidgah
Photo		Architectural Style	Mughal architectural style
Map No.	Chn/02	Architectural Description	The stone plinth is surrounded by a compound wall with 4 small circular bastions topped with a short dome. It comprises of a circular well with a circular platform around it and a few graves built over a rectangular platform. Some of the internal walls have pointed arch shaped niches with the architrave adorned with pan-patta decoration, a medallion that reads 'allah' at the centre of the niches and two floral medallions on the spandrel.
Reference No.	GaD/Chn/09	Historical/Cultural Value	Sher Shah Suri is known to have rebuilt the grant trunk road, formerly known as the Sadak-e-Azam, a few times. He built small resting spots or celebration grounds along the road to cater to the settlements along the route. This Rauza in Chandauli is one such structure, today the locals of the area visit the Rauza on the day of Eid to offer prayers and perform religious rituals.
Present Name of the Property	Rauza	Archaeological	N.A.
Past Name of the Property	Rauza	Historical	High
Location	25.492609 83.180157 0 0	Architectural	Low
Approach	It is approached through the main road leading to Tanda Kalan town and is 500 m southwest of Narayan Das Baba Kutiya.	Religious	High
Address	Tanda Kalan, Chandauli.	Social	Medium
Building Surroundings/ Settings	The building lies in the outskirts on a small town about 950 m from the banks of river Ganga and has temples and a few scattered residences and mixed use buildings in its surroundings	Natural	Low
Approximate Date of Construction	<ul style="list-style-type: none"> 15th century 	Grade	<ul style="list-style-type: none"> IIA
Precise Date of Construction	Not available	Association with Ganga	Mughal Sarai was developed by Sher Shah Suri as it lies along the historic silk route. It was strategically located along the grand trunk road and the banks of river ganga which regulated the waterway trade route.
Ownership	<ul style="list-style-type: none"> Private 	State of Conservation	<ul style="list-style-type: none"> Advanced State of Decay
Owner's Name	Tanda Kalan Mosque	Threats to the Property	<ul style="list-style-type: none"> Material Deterioration Vegetative Growth Lack of Maintenance
State of Protection	<ul style="list-style-type: none"> Unprotected 	Source of Information	Qamruddin Khan and Seema Singh.
Property Type	<ul style="list-style-type: none"> Building 	Listing done by	Hadia Nehal, Niti Cauhan and Abhijit Dhummal.
Property Sub-type	Religious		
Property Past Use	Mazhar		

Question	Response	Property Past Use	Temple		
Photo		Property Present Use	Temple		
Photo		Architectural Style	Contemporary architectural style		
Map No.	Chn/02	Architectural Description	It is a newly built precinct over an older site and comprises of an octagonal Samadhi dedicated to Baba Kinaram, a park, a shelter for resting, a well and Ban Ganga Talab on the western periphery. The well has a semi-circular multifoliated arched veranda around it and a few shiv lings over a high platform adorned with pan-patta ornamentation. The main samadhi is octagonal building built over a high platform and can be accessed through a flight of stairs. It has a statue dedicated to Baba Kinaram at the centre of the octagonal arched structure with a low railing. This is topped with a short octagonal flute with ornamental niches on each side that have a bell and/or a snake carved in it. The top of structure has a steep pyramidal shikhara topped with a metal finial. Some of the shivlings in the compound been placed over high platforms adorned with pan-patta decoration. These shrines have semi-circular multifoliated arched verandas with circular fluted columns topped with Shikharas and a metal finial.		
Reference No.	GaD/Chn/10				
Present Name of the Property	Shri Sadhguru Adhoracharya Baba Kinaramji Janmstal				
Past Name of the Property	Shri Sadhguru Adhoracharya Baba Kinaramji Janmstal				
Location	25.46169 83.248399 0 0				
Approach	It is approached through the main road connecting Bairath to Shadhan and is 500 m southwest of Raghuvanshi Shiv Mandir.				
Address	Ramgarh, Chandauli.			Historical/Cultural Value	Baba Kinaram was the originator of the Aghori sect and was considered to be the incarnation of Lord Shiva. Adi guru Shankracharya established 4 Akhadas in the Gangetic region to facilitate the people who completely dedicated themselves to the worship of Lord Shiva and called themselves Dev Doots and/or Naga Baba. The most elite of these Dev Doots are worshipped by many local religious groups.
Building Surroundings/ Settings	It is set in the outskirts of a residential settlement 5 km from the banks of river Ganga, and has temples, residences and other mixed use buildings at a distance in its surroundings				
Approximate Date of Construction	<ul style="list-style-type: none"> 16th century 			Archaeological	N.A.
Precise Date of Construction	Not available			Historical	Medium
Ownership	<ul style="list-style-type: none"> Private 	Architectural	Medium		
Owner's Name	Gautam Ram Mahant Pithadishvar	Religious	High		
State of Protection	<ul style="list-style-type: none"> Unprotected 	Social	Medium		
Property Type	<ul style="list-style-type: none"> Precinct 	Natural	Medium		
Property Sub-type	Religious	Grade	<ul style="list-style-type: none"> IIA 		

Association with Ganga	Lord Shiva has a strong influence on the Gangetic region as he is believed to have brought down Ganga to earth, and as Baba kinaram dedicated his life to the worship of Lord Shiva and founded the Aghori sect he chose chandauli, his birth place to be his center due to it lying on the banks of river Ganga.
State of Conservation	<ul style="list-style-type: none"> • Showing Signs of Deterioration
Threats to the Property	<ul style="list-style-type: none"> • Lack of Maintenance
Source of Information	Pujari Kapil Dev Pandey.
Listing done by	Hadia Nehal, Niti Chauhan and Abhijit Dhummal.

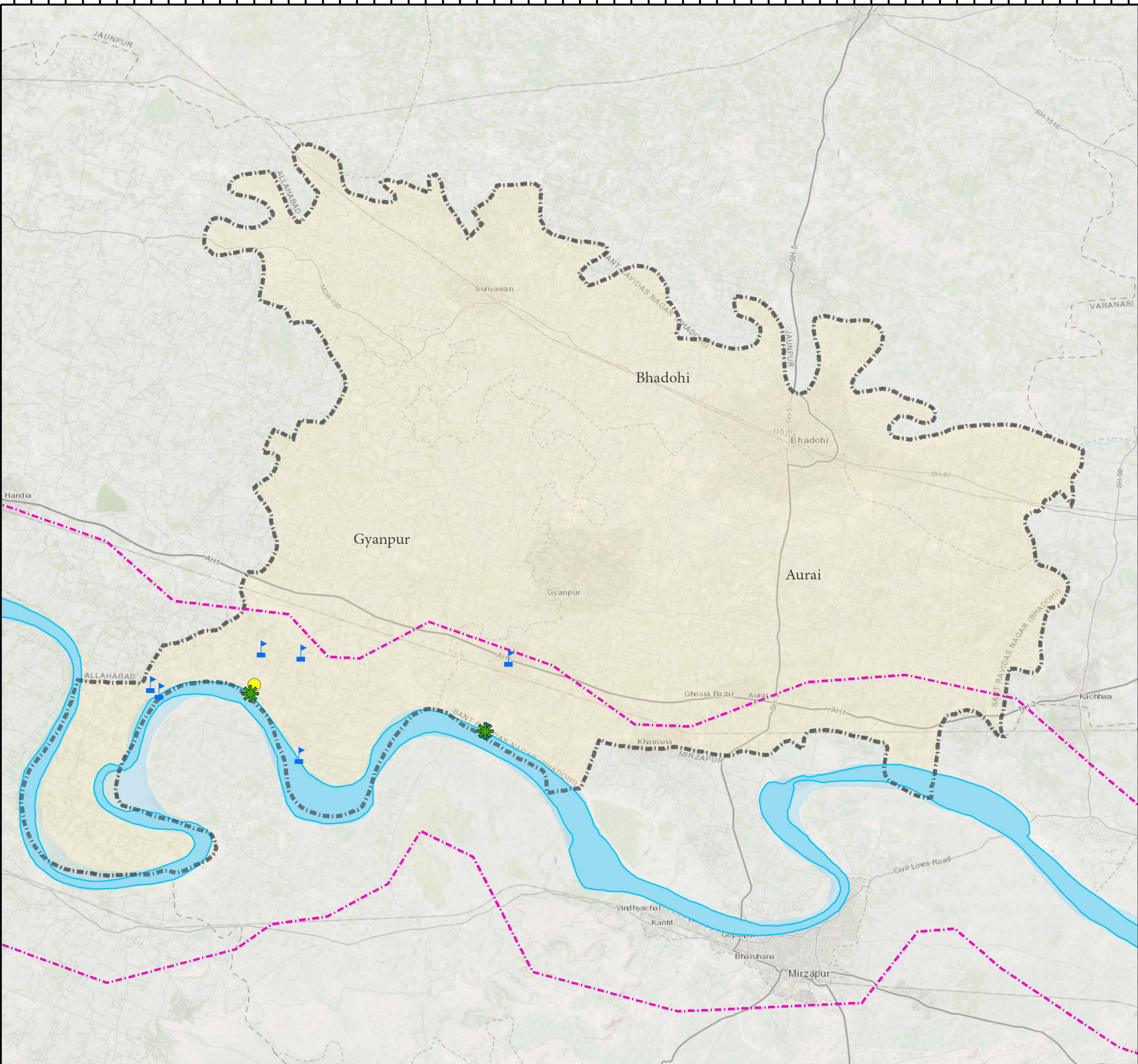






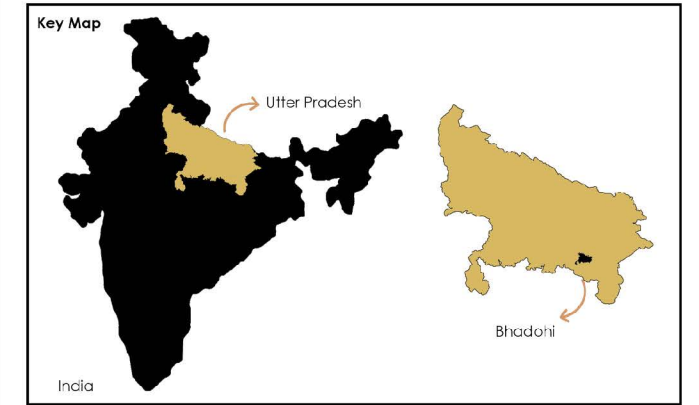
ANNEXURE B
GIS MAPS





Ganga Cultural Documentation

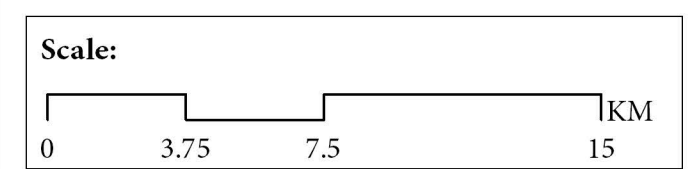
Bhadohi



	Bhadohi_District		Religious_Structures
	Ganga_River		Residential_Structures
	5_Km_Study_Area		Landscape_Structures

Notes:
 District Bhadohi is divided into 3 Tehsils which are; Bhadohi, Aurai and Gyanpur.
 The area of study falls under only Gyanpur and Aurai region as these Tehsils are within 5 Km range from the river Ganga.

Area: Gyanpur and Aurai	N 	Map No. Bhd
Date: 06/11/19		

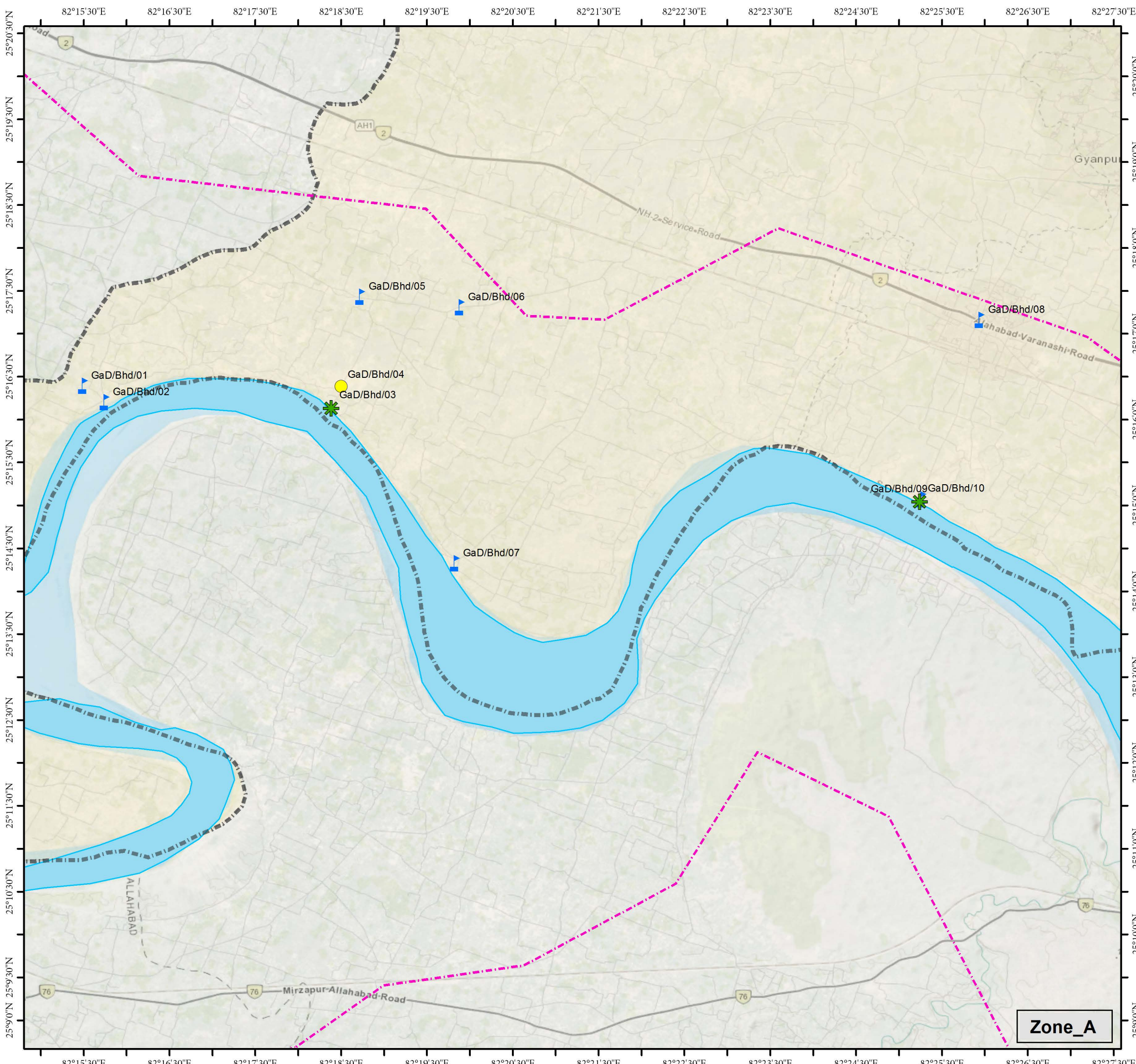


Survey Team:

Mitali Vij	Conservation Architect
Hadia Nehal	Architect
Vibhuti Yadav	Architect
Niti Chauhan	Architect
Abhijit Dhumal	Architect Intern
Purva Goel	Architect Intern
Chandresh Kumar	Site Consultant
Somil Kumar	Site Consultant

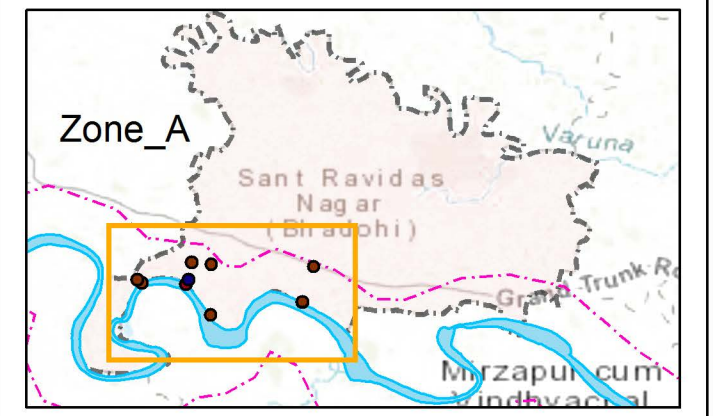
GIS Mapping :
 Hadia Nehal Architect

Prepared By: Indian National Trust for Art and Cultural Heritage 	Submitted To: National Mission for Clean Ganga (Ministry of Jal Shakti)
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Ganga Cultural Documentation

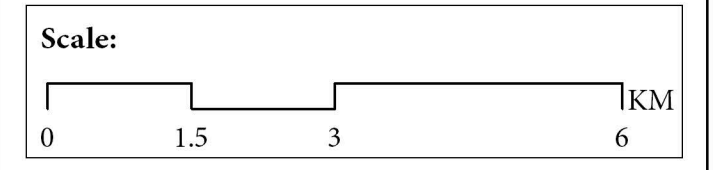
Bhadohi



Bhadohi_District	Religious_Structures
Ganga_River	Residential_Structures
5_Km_Study_Area	Landscape_Structures

Notes:
 This map marks the location for the following sites as per their reference number:
 GaD/Bhd/01 to GaD/Bhd/10

Area: Gyanpur and Aurai		Map No. Bhd/01
Date: 06/11/19		



Survey Team:

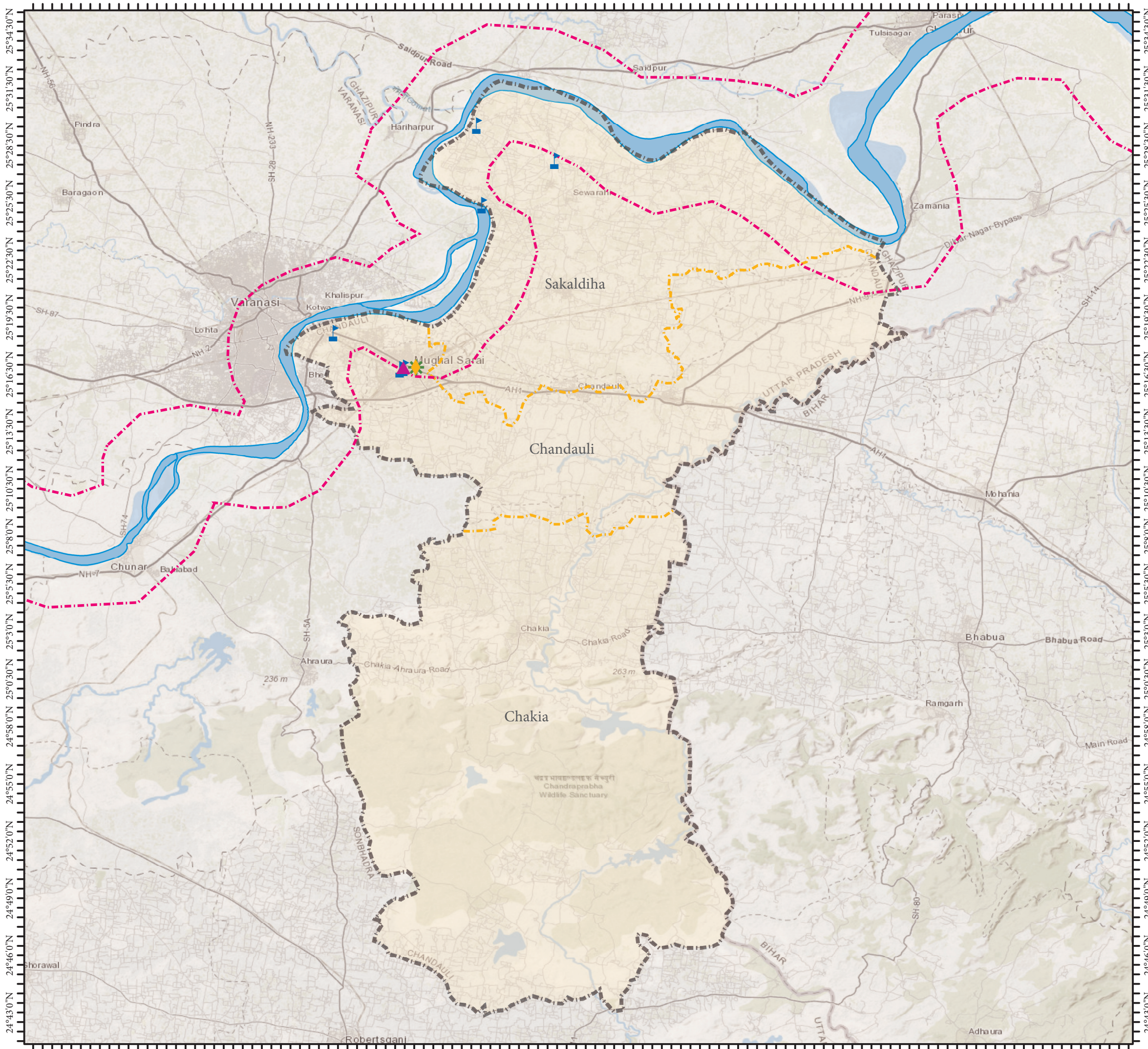
Mitali Vij	Conservation Architect
Hadia Nehal	Architect
Vibhuti Yadav	Architect
Niti Chauhan	Architect
Abhijit Dhumal	Architect Intern
Purva Goel	Architect Intern
Chandresh Kumar	Site Consultant
Somil Kumar	Site Consultant

GIS Mapping :
 Hadia Nehal Architect

Prepared By: Indian National Trust for Art and Cultural Heritage		Submitted To: National Mission for Clean Ganga (Ministry of Jal Shakti)	
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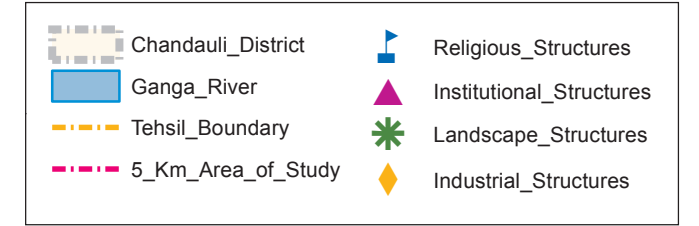
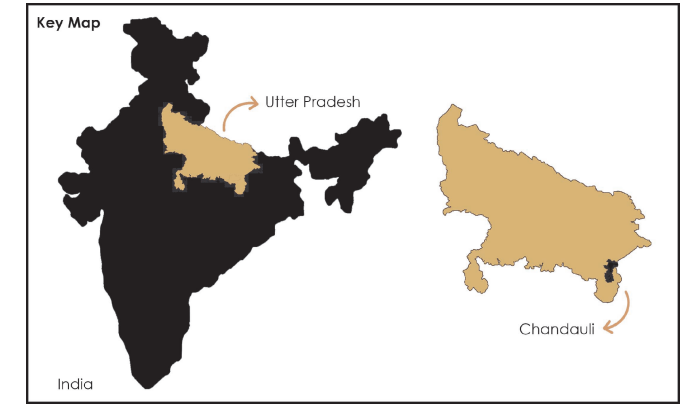
Zone_A

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82°47'30"E 82°50'0"E 82°52'30"E 82°55'0"E 82°57'30"E 83°0'0"E 83°2'30"E 83°5'0"E 83°7'30"E 83°10'0"E 83°12'30"E 83°15'0"E 83°17'30"E 83°20'0"E 83°22'30"E 83°25'0"E 83°27'30"E 83°30'0"E 83°32'30"E 83°35'0"E 83°37'30"E 83°40'0"E 83°42'30"E 83°45'0"E

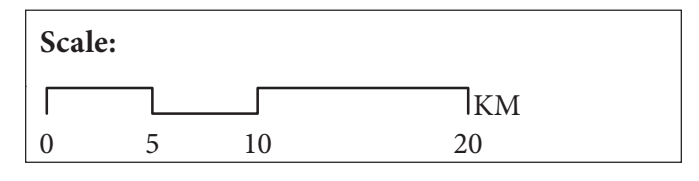
Ganga Cultural Documentation Chandauli



Notes:

District Chandauli is divided into 3 Tehsils which are; Sakaldiha, Chandauli and Chakia. The area of study falls under only Sakaldiha and Chandauli region as these Tehsils are within 5 Km range from the river Ganga.

<p>Area: Chandauli and Sakaldiha</p>		<p>Map No. Chn</p>
<p>Date: 06/11/19</p>		

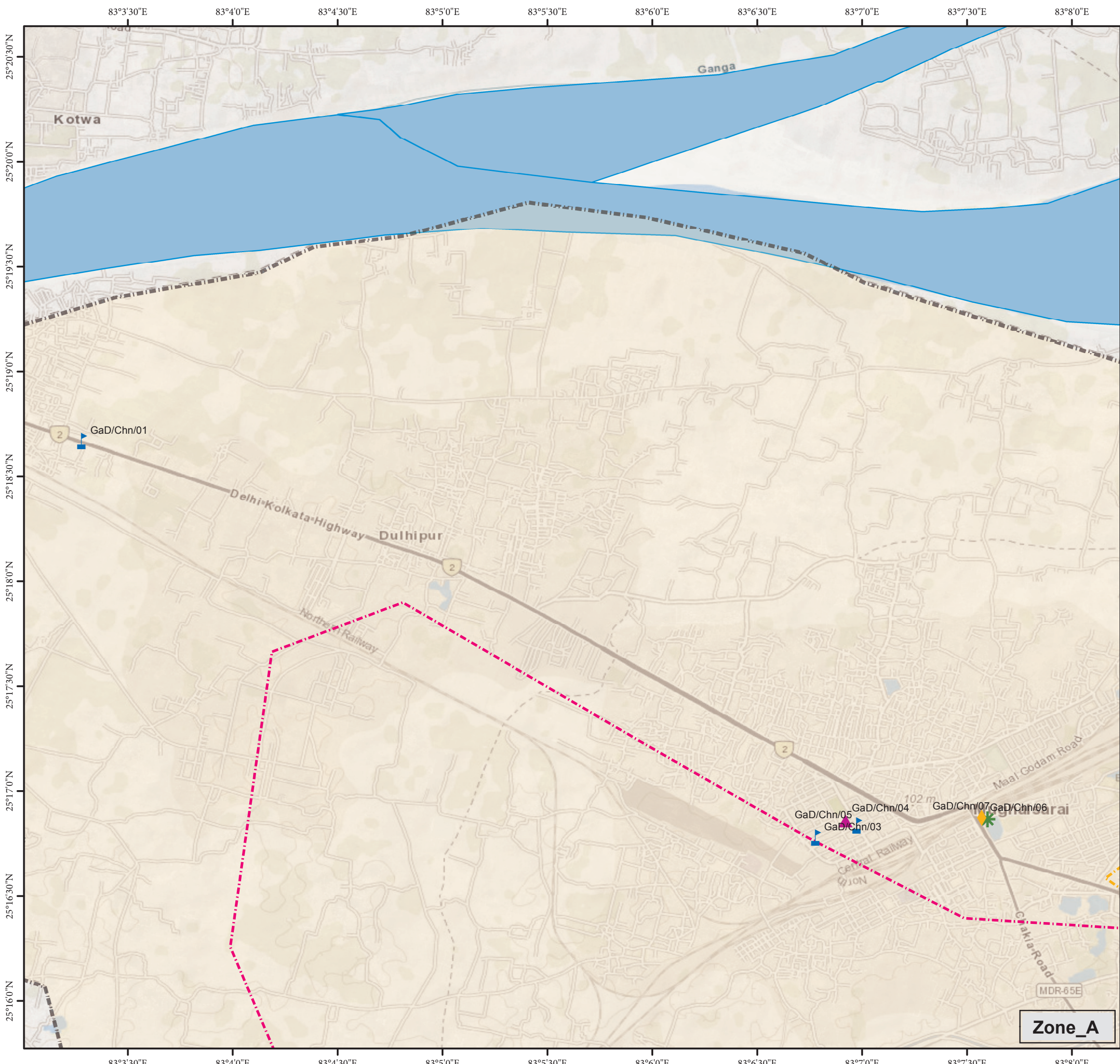


Survey Team:

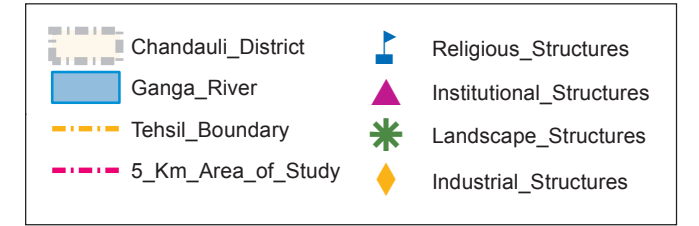
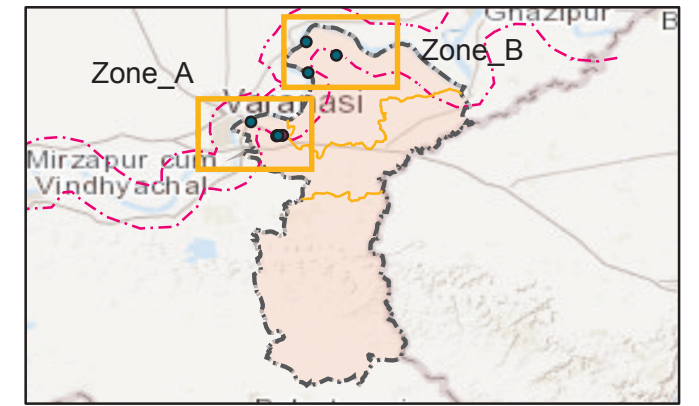
Mitali Vij	Conservation Architect
Hadia Nehal	Architect
Vibhuti Yadav	Architect
Niti Chauhan	Architect
Abhijit Dhumal	Architect Intern
Purva Goel	Architect Intern

GIS Mapping :
Hadia Nehal Architect

<p>Prepared By: Indian National Trust for Art and Cultural Heritage</p>	<p>Submitted To: National Mission for Clean Ganga (Ministry of Jal Shakti)</p>
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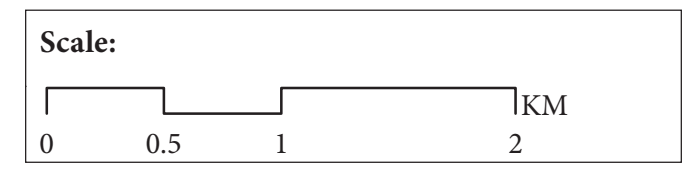
Ganga Cultural Documentation Chandauli



Notes:

For the comprehensive study of these maps, Chandauli Tehsil is marked into 2 zones according to their respective areas. Hence, Areas of zone-A are marked on the map. This map marks the location for the following sites as per their reference number: GaD/Chn/01 to GaD/Chn/07

Area: Mughal Sarai		Map No. Chn/01
Date: 06/11/19		

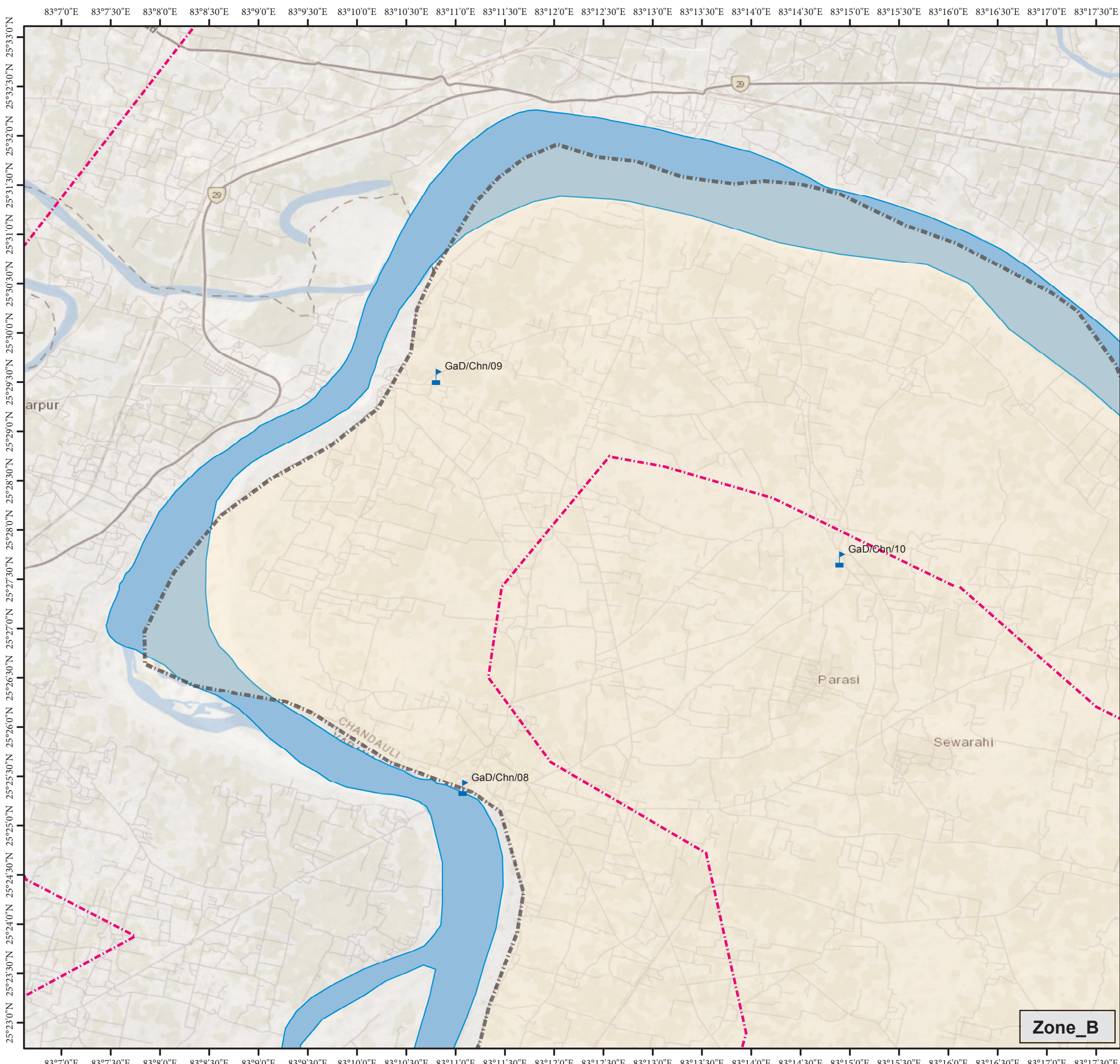


Survey Team:

Mitali Vij	Conservation Architect
Hadia Nehal	Architect
Vibhuti Yadav	Architect
Niti Chauhan	Architect
Abhijit Dhumal	Architect Intern
Purva Goel	Architect Intern

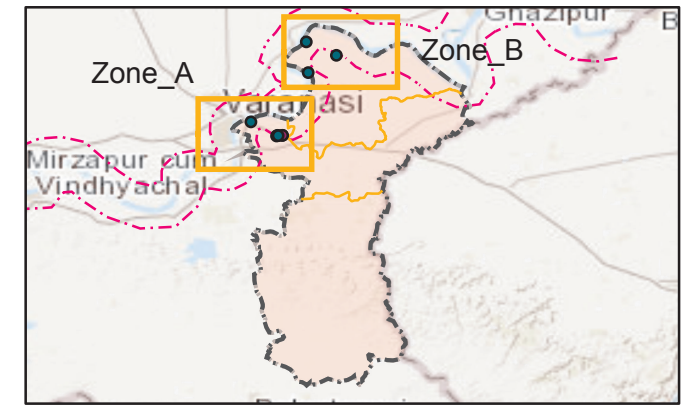
GIS Mapping :
Hadia Nehal Architect

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Ganga Cultural Documentation

Chandauli

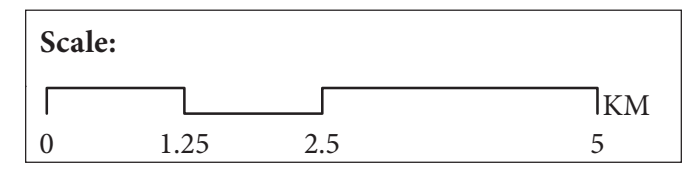


- Chandauli_District
- Religious_Structures
- Ganga_River
- Institutional_Structures
- Tehsil_Boundary
- Landscape_Structures
- 5_Km_Area_of_Study
- Industrial_Structures

Notes:

For the comprehensive study of these maps, Chandauli Tehsil is marked into 2 zones according to their respective areas. Hence, Areas of zone-B are marked on the map. This map marks the location for the following sites as per their reference number: GaD/Chn/08 to GaD/Chn/10

Area: Balua and Tanda Kalan		Map No. Chn/02
Date: 06/11/19		



- Survey Team:**
- | | |
|----------------|------------------------|
| Mitali Vij | Conservation Architect |
| Hadia Nehal | Architect |
| Vibhuti Yadav | Architect |
| Niti Chauhan | Architect |
| Abhijit Dhumal | Architect Intern |
| Purva Goel | Architect Intern |
- GIS Mapping :**
Hadia Nehal Architect

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Zone_B